The Priest

Edited By Priests For Priests

July, 1950

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The Cathedral of Fatima

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Civil Effects Of Atomic Energy

AT a banquet in Washington some years ago, we were seated next to the late Dr. Richard Purcell of the Catholic University, who very amiably identified practically all of those at table with us.

As we were getting through the soup, he laid down his spoon, wiped his mouth, and said,

"Over there, of course, is Father Parsons."

"Wilfred Parsons, the Jesuit?"

He nodded.

"Just what, precisely, is Father Parsons' field? He's edited **America**, he's taught at Georgetown—but what is his real specialty?"

Dr. Purcell champed reflectively on a fistful of salted nuts.

"Father Parsons," he said slowly and judiciously, "is the best informed priest in the country."

(He is professor of political science at C.U., currently on leave and in residence at Georgetown.)

Well—while the rest of us are pondering the A-bomb and the H-bomb, wondering about their military and destructive aspects, Father Parsons has characteristically taken the longer view.

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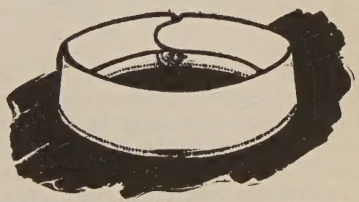

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energy was a destructive one: its conversion into a bomb. Yet if it had not been for the war, with its lavish use of money, we would still be without this revolutionary discovery. Hence the question: Is the discovery good or bad? It is good provided we free ourselves from the unfortunate obsession that it is a purely destructive force."

In a recent statement to NC-News, Father Parsons points out that as atomic energy is developed it must inevitably increase the power of the Federal Government in domestic relations, since atomic energy must remain a Government monopoly.

This will certainly mean the socialization of production in this country, he concludes.

Help in a Worthy Cause

THE need is very great for clothing and religious objects for the use of expellee priests, particularly in Germany and Austria. Unused cassocks, vestments, chalices and other articles employed in the celebration of the Mass would be welcomed by these unfortunate priests. The warehouse of War Relief Services-National Catholic Welfare Conference at 52-15 Flushing Ave., Maspeth, L. I., N. Y., will be glad to receive and reship all such clothing and religious objects for needy expellee priests abroad.

Any chaplain who served in the Armed Forces and has no further need for his Mass kit would be doing a great service by contribut-

THE PRIEST **JULY, 1950** **VOL. 4, NO. 7**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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1

ing it to this worthy cause.

A letter received from a German expellee priest illustrates the gratitude with which such gifts are received:

"As an unexpected Easter surprise your splendid gift of the Mass-case arrived here shortly before the festival. At Easter we had the opportunity of inaugurating its contents in the divine service held at a place some distance away. During the divine service we thought of the donors and were full of gratitude for the precious implements and vestments praying to God to bless the benefactors richly in return and to repay them for their good deeds."

Want to Quit Smoking?

RECENT articles in Reader's Digest report that it's all but impossible to cut down smoking, or to quit gradually. But we have two friends who are doing just that.

The one priest decided to test himself and see how long he could go each day without a cigarette. The smokeless period stretched on, little by little, over a period of several months, until now he finds that he never smokes before lunch, sometimes waits until three or four before lighting up. He has made it a rule, in charity, always to smoke with company.

The other priest studied it out from the angle of mortification. "If I stop abruptly," he reasoned, "it will be like the cold plunge made by a Trappist—i.e. it will hurt hard for a while, but then I'll get used to it." So he decided to exploit the craving for all it was worth in terms of penance.

The first week of Lent, he would not smoke before Mass; the next

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week not before eight o'clock; and with each week he advanced the time by an hour. He now has his time down to eight in the evening. He reports that the craving is cumulative. He hardly notices it before lunch, but as the day advances, it becomes almost torture. He too makes it a rule to smoke with his guests.

After he has rid himself of the tobacco habit, he intends, to acquire it all over again so that he'll have something to do for next Lent.

Only 941 Years

WELL, the new Directory is out, showing an increase of 636 in the number of the clergy, making a total of 42,970 priests.

With so many zealous recruits, with Catholic periodicals—especially clergy journals — whipping themselves into a lather on the moral obligation and method of making converts, with all those K. of C. newspaper ads, instruction by correspondence, distribution of pamphlets in millions, with Merton and Sheen on the secular best-seller lists, and John O'Brien's **Road to Damascus** a Catholic best-seller . . . looks good, doesn't it? We're probably being swamped with converts.

Do you know what the increase was over the previous year? It was 2,043—an increase of sixteen converts per diocese.

Adult baptisms numbered only 119,173. Taking the population of the country at 140-million, 27,766,-141 of them Catholic, that leaves 112,233,598 still to be converted. At

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This is the story of two recent LAWSON ASSOCIATES fund-raising achievements. Each was an outstanding success for a different reason.

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THE FINAL TOTAL WAS $382,526!

Now come south and see what happened in Pensacola, Florida. Sacred Heart parish made plans to build a new combination church and school.

We estimated that between $85,000 and $100,000 could be raised. Unlike the Anaconda drive, solicitation was confined to the 670 potential givers in Sacred Heart parish.

The 437 contributors in this drive gave $101,227 for an average gift of $231.64 — an outstanding high average for a single parish campaign.

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our present rate, it should take 941 years and nine months to make America Catholic. We could take a three-month vacation at the end of that time, and then start chasing after those who had slipped out of the sacristy door while we were busy in the sanctuary.

Take a Bow, Rebels!

ACCORDING to Religious News Service, a reader of The Catholic Virginian in Richmond thinks it's not just by accident that there are so many "good looking American priests" in the South.

Wrote the reader: "Why is it that only good looking, young American priests are sent to the parishes throughout the Protestant parts of the South? It isn't a coincidence, so it must be some more Catholic psychology—done to impress said Protestants. It has been commented upon by so many of my Protestant friends."

The Catholic paper's editor printed the comment, and added this observation as his own: "Could it be there is some truth to the old Irish tribute to our priests, 'God saves the best for Himself'?"

Passing the Buck

AN eastern subscriber reports that the June issue of **The Priest** did not reach him until the 15th. This baffles us, since that issue went into the mail on May 31. We can only pass the buck to the postal department, currently laboring under its shortage of funds.

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from China, has called for a campaign of prayer on behalf of the 14,000 missionaries still at work in that unhappy country. He suggests a special "perpetual adoration" league made up of generous souls who would pledge a particular day or hour each week or month to be spent before the Blessed Sacrament. Co-ordinating these efforts is a committee at St. Mary's Mission Seminary in Techny, Illinois, registering individual adoration periods on large "time tables" that cover every hour of the month.

Father Kappenberg does not think of the league as limited to priests and religious. It would include the laity, too.

The one condition for joining the Perpetual-Adoration-For-China League is the promise of spending a definite time each month before the Blessed Sacrament (not necessarily exposed) for the intentions of China, and the forwarding of the promise and the time chosen to St. Mary's Seminary, Techny, Illinois.

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It turns out that the music-sis-

Continued on page 551

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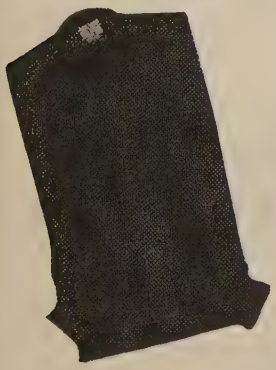

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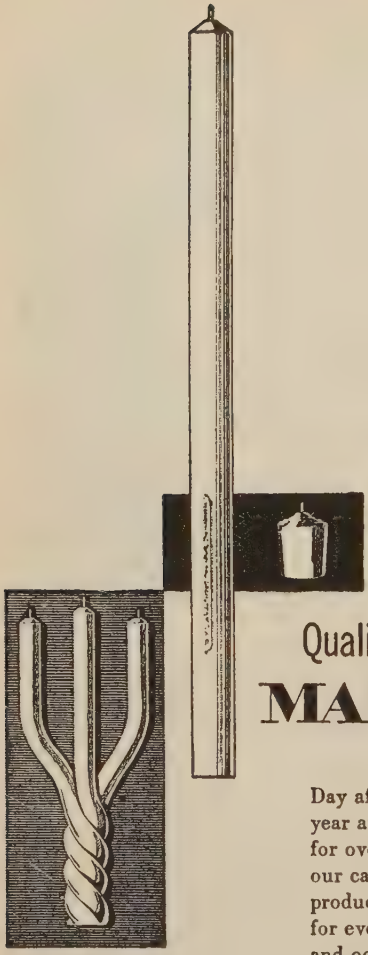

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The Priest

Vol. VI JULY, 1950 No. 7

Editorial Comment

Cosmic Catastrophe

THERE are several things about *Worlds in Collision,* by Immanuel Velikovsky,* which might well attract our attention. The title of the book promises the reader something spectacular, and it does not lie. Perhaps because of this it has received considerably more pre-publication notice than is usual, and most of this has been of an equally exciting nature. It is obvious that a deliberate effort is being made to give it a wide popular appeal. This is the more surprising since the author is setting up what amounts to a new scientific theory which he terms "Cosmic Catastrophism"; a theory that, if true, might well make a spectacle of many sciences. It is also surprising because the book is replete with scholarly apparatus, as though the readers were expected to be scholars. And not the least attractive aspect of the book is that its principle has much to do with our interpretation of the Old Testament. Again, if the thesis can be established, there will be havoc in the field of biblical exegesis.

The basis of the principle is simply this: Sometime in the Fifteenth Century, B.C., a comet, which had by conjecture originated in the planet Jupiter, came into extremely close contact with the earth on at least two occasions, fifty-two years apart. One of these occasions was at the time of Israel's exodus from Egypt, the other during Josue's conquest of Canaan. Owing to the attraction of Mars, a full collision between this comet and the earth was averted. The comet gradually settled into a fairly circular orbit about the sun and became the planet Venus. But in turn Mars was itself shaken from its orbit and became errant to the point of nearly colliding with the earth on at least three occasions, but this only in the Eighth and Seventh Centuries, B.C. The

*The Macmillan Co., N. Y., April, 1950.

effect of each of these contacts was general as far as the earth is concerned, and hence "cosmic"; the effect was also catastrophic, hence "catastrophism."

The very supposition of such occurrences in our solar system, at least within historical times, is amazingly audacious; the practical results of such planetary conflict are incredibly startling and terrifying. The author makes no attempt to soften the blow. Imagine how the earth, passing through the tail of the comet, was reddened by a fine dust of rusty pigment, how it was pelted with a shower of meteorites on further penetration, and how the darkness of heavy clouds settled upon it and remained for many years. Picture the carbon and hydrogen, of which the tail was composed, igniting and covering the earth with a tremendous conflagration, or the unignited "naphtha" raining upon the earth and seeping through its crevices to become petrolium. But even in this horror, some of this carbohydrate fell beneficently as ambrosia (or manna).

Consider the earth, disturbed in its rotation either by friction or magnetism, at first slowing in its movement, and then entirely reversing its poles, dislodging the very points of the compass, the sky appearing to collapse amidst a rain of meteorites. The earth rumbles and quakes, hurricanes lash it, immense tidal waves are rolled up, violent electrical discharges pierce it, seas boil, volcanoes break forth, mountains are born, continents are submerged, times and seasons are no more. And even the greater part of mankind ceases to be.

A Man Of Imagination

The author of this system is a man of many sciences, and also a man of imagination. When eighteen years of age, we are told, he had printed a book of verse; he has also issued a pamphlet of "religious fervor and Zionist zeal." He has taken university work in Philosophy, Law, History, Economics, Scripture, Medicine, Psychotherapy, Psychoanalysis. The author calls upon all these subjects, and he does not neglect his imagination. This book is companion to another which he intends issuing under the title *Ages in Chaos*, and shows its author to be a man of indefatigable industry. He has ranged far and into strange and difficult fields for the material out of which he fashions his thesis.

If love's labor has not been lost in this research, the thesis, as already suggested, might well upset the scientific world just as the wandering Venus and rampant Mars are thought to have shaken our terrestial sphere. First, of course, the astronomer would have to scrap his present system and begin to build anew; the geologist would have to go back over all his evidences; the historian must consult again all his witnesses; the exegete—well, he could sit back in idle wonderment. Affecting as it does so many branches of knowledge

now generally considered as well founded, and mutually supporting one another, a thesis such as this cannot be taken seriously unless tested and proved beyond all question.

This leads at once to a consideration of the basis of "Cosmic Catastrophism." The author came upon the idea originally from his study of Exodus. He felt that many of the phenomena there recorded as evidence of divine intervention in favor of the Children of Israel seem to postulate a "great physical catastrophe." To discover the time and nature of this event he delved into the literature of the Egyptians and the other peoples of the ancient east. Encouraged by what he thought was adequate proof of some such natural upheaval, he concluded that it must have been world-wide in its influence, and his research was widened into the literature and the traces of legends of all ancient peoples. Then any subject, any source that seemed to lead in his direction was diligently pursued until it gave up the confirmation he was determined to discover.

His Method Evaluated

There would be little profit in trying to follow the author through his maze of literature; an evaluation of his method will be simpler and more to our present purpose. Two weaknesses are evident in the process by which he adduces support for his proposition: and these shortcomings are the more serious because of the extremely important thesis of the book. The first is that the sources themselves are for the most part unreliable, and at that the majority of them are quoted second hand; the failing is aggravated by these sources rendering their testimony under obvious duress. The second is that in a great many of these sources there is rather striking evidence against the author's conclusion, evidence that he seems deliberately to have neglected. It will be sufficient to illustrate.

The author relies, for instance, a good deal upon the legends of the Jews (mostly from Ginzberg's collection), or the Talmud (of the fifth century, A.D.), or the Midrashim (even in their ground material post-Christian). This type of document is extremely unreliable in general; it is almost worthless when called upon as support for a thesis as radical as the present. The Egyptian document upon which the author relies most is the hieratic papyrus of Ipuwer (cited from A. H. Gardiner's book), and to our amazement it is accepted as from an "eyewitness." In reality the document contains the warning of a sage descriptive of the future in a typical apocalyptic style. There was a whole school of this manner of writing in Egypt. His recourse to documents of the other nations of the ancient east bears the same stamp and is often less convincing. The vast array of legends he gathers from here and there about the world, prac-

tically all of them drawn from relatively recent authorities, has little if any value, and certainly none as basis for a theory that pretends to be scientific.

There is nothing at all unexpected in the fact that ancient sources bear traces of catastrophes, for nature has been playing the same tricks since the story of Eden. There is nothing startling in the fact that there is a similarity in the manner of describing these catastrophes, even among peoples widely separated in time and territory. The anthropologist and the folklorist will admit that earthquakes, floods, volcanic eruptions, and all such natural agents of destruction will provoke similar reactions in the human emotions and mind in completely diverse circumstances of time and place. The orator, for his purpose, can also summon up such descriptions. Tacitus, for instance, *(Historia,* I, 2), depicted his own times in terms of "disasters in human affairs, prodigies in heaven and on earth, warnings of thunderbolts and portents of things to come . . ." Our author neglected this quotation.

Forced Evidence

Velikovsky's first responsibility in this connection should have been to demonstrate that the document refers to an actual and not an imaginary occurrence, that the event influenced all sections of the earth and not merely a portion of it, that the disturbance is the same referred to in his other documents. He has failed to attempt any of these, and his failure condemns his entire proposition. On the contrary, he quotes poetic literature, both early and late, without criticism; any language descriptive of an unheaval in nature is supposed to have inevitable connection with the upheaval he is pursuing; the apocalyptic is not distinguished from historical writing and is adduced as evidence of the particular past that is under consideration.

A passing illustration of the author's carelessness in the reading of his sources can be given. The hailstones mentioned in Josue are termed in Hebrew "stones of *barad.*" Velikovsky observes that in most places where this expression is used in Scripture it is the term for meteorites. The curious thing is that the root *barad* means "to be cold"; and in *every* case of its use in Scripture the expression "stones of *barad*" must mean "hailstones." (Cf. the translation of the Old Testament issued by the Jewish Publication Society of America.)

Contrary Evidence

The other weakness we find in the author's method is more lamentable. It is not only that the sources employed fail to lend support to the proposition, but they contain evidence that, if attended to, weighs heavily against it. If we eliminate the vast

amount of proof that is useless, there remains a goodly body of dependable literature, such as the Old Testament, the many documents from ancient Egypt and the Euphrates Valley. But those acquainted with this literature will maintain: first, that it does not record most of the phases of such a catastrophe at all; and second, that it actually excludes any such general catastrophe. The very first proof of this is the existence of documents dating from the very years in which the event is supposed to have occurred which fail to make any mention of it. The material remains of ancient civilizations corroborate this. For instance, if the fallen walls of Jericho (since the time of Josue) give evidence of an earthquake, why did the other walls of the period remain standing? Moreover, from these same witnesses the historian can follow the human record right through the years in which mankind, in the hypothesis, almost disappeared.

This is not merely an argument from silence. We might well ask, indeed, why an occurrence in the misty ages beyond written history, such as the Deluge, is remembered around the world, and a series of catastrophes such as implied in this thesis is unrecorded. The author is aware of this difficulty, and he answers it with what he calls "collective amnesia." He quotes Plato as saying that the reason for this loss of record lies in the fact that all literary men perished in the conflagration. Plato may have thought so; but we now have writings from these very times without mention of a disaster that overwhelmed the earth. "Collective amnesia" is not the answer.

Since the author started his intellectual journey with Exodus, he finds in "Cosmic Catastrophism" an explanation for most of the problems that have vexed the exegete. But it is here in particular that the two weaknesses from which his method suffers are most emphatically apparent. In addition, his solution of biblical questions is vitiated by two prejudices; first, that the Hebrew religion developed from an original astral worship; second, that there must be a natural explanation for all events, and thus he excludes divine intervention. It would not be worth while, even if space permitted, to attend to all of his biblical claims. A few instances will sufficiently reveal the nature of his Hermeneutics.

Velikovsky's Hermeneutics

The remark in Josue that the sun stood still must be literally true, and is proof that the earth paused in its rotation. The hail connected with the same event was a rain of meteorites. Fifty-two years earlier, the plagues brought upon Egypt by Moses all resulted from the first contact of the earth with Venus. Thus the waters turning to blood was merely the earth passing through the hematoid pigment of

the comet's tail; the boils, etc., resulted from the skin of men and animals being irritated by the dust; the flies and mosquitoes were carried to earth by the comet, in whose tail they had generated; the hail is again meteorites; the darkness resulted from the earth being enveloped in the tail. The death of the first-born was caused by the earthquake. The path through the sea was due partially to the hurricane, partially to the tidal wave. The pillar of light was an electrical discharge that appeared in the rear of Israel's ranks when the earth was inverted. Mt. Sinai broke forth as a volcano; the roaring noise was the theophany (!). A similar noise was heard earlier by Moses at the burning bush. And so on; but why delay?

The catastrophes of the Eighth and Seventh Centuries, when Mars is supposed to have been rampant, are found in the fact that Amos, Isaias and Micheas use language strongly reminiscent of the scenes in Exodus. They speak of a great darkness, of earthquakes, of terrifying upheavals, of the earth being laid waste, etc. But several things are overlooked. First, most of these passages are poetry, with the usual boldness of the Hebrew poet; then they practically all refer to the future; and certainly none of them give the impression of an event as recent, universal and catastrophic as is supposed.

It is particularly in these books of the Old Testament that we must look for indications that no such devastation could have occurred in these centuries. The purpose, for instance, of the book of Josue is to show how, under God's direction, Israel conquered the land of Canaan, and then settled down among the peoples existing there. The writing prophets must be read in the light of the Books of Kings, where the story of Israel, and to a degree also that of the surrounding peoples, is continuous right through the Eighth and Seventh Centuries. This period is so eminently clear in the profane documents of the time that it is impossible to make room for any such theory as "Cosmic Catastrophism." One thing is positive. If this principle were to be admitted, even in part, it would create many more problems for the exegete than it would solve.

A Dangerous Book

This criticism might all lead to the impression that the book really merits none of the attention we have given to it. That would not be true. There is small likelihood that either the book or its principle will be taken seriously by anyone in a position to control the evidence. But it has an appeal particularly for those to whom it is primarily directed, that is, the reading public; and nothing has been neglected in making that appeal felt. The majority of its readers will not be disposed to be critical, and they might be in-

fluenced. Many others, especially those who are looking for arguments against Religion or the Scriptures, might be inclined to welcome it. We may, therefore, hear again, and perhaps often, from "Cosmic Catastrophism" as having proved something or other. Let us hope it does not prove itself to be a source of too much harm to that kind of thinking which finds itself already fairly chaotic.—W. L.N.

"St. Anthony's Fire"

The complaint known as St. Anthony's Fire, or sometimes Sacred Fire, was erysipelas. St. Anthony (A. D. 356) the Hermit, often called the founder of Monasticism, relates how he was set upon by devils who beat him so severely that it was thought he would die of his wounds. At his prayer, our Lord appeared to him and healed him. In the year 1089 when there was a plague of erysipelas in many parts of Europe, it was found that persons who implored St. Anthony's prayers often obtained a cure, and from that time onward the disease came to be called St. Anthony's Fire.—**Relics of Popery, Horne.**

Priest Trapping Tricks

The priests of the Reformation "terror," as one historian who was also an Anglican minister called it, had need of Dick Barton wit, for the Pursuivants were up to every trick for trapping them.

They use to go through suspected houses ringing a small bell in each room, while someone listened in the next for any variation of sound that would tell of a secret chamber in between.

They would impose a dead silence for long spells, listening for a betraying cough or sneeze from a hidden priest. This silence was often broken by one of them shouting: "Here they are, mates!"—in the hope that someone would betray himself.

Another trick was to evacuate everybody from the house, surround it and wait for a week or so until starvation forced priests from their hideouts.

Sometimes the houses were set fire to drive the priests out, but that was stopped when the householders claimed compensation, which, oddly enough, seems to have been allowed. —**The Universe, London.)**

Theology For Laymen

Robert Edward Brennan, O.P.

Aquinas: eternally up-to-date

DEEPER knowledge of God is not merely a need in the modern world. It is also a *right* to which our layfolk have the clearest title; just as children have the right to the food that will help them grow up and get ready to fight their own battles. Life today is full of confusions. It is like a picture puzzle that has fallen to pieces. Our Christian people can lend a hand in putting it together again.

But they must have a guide in their work; and surely no one will pick a quarrel with me when I suggest Saint Thomas Aquinas as the light to follow. Several reasons could be brought forward for the choice of his name; but the one I think most telling is the attitude of the Church towards the Angelic Doctor. Thus when the fathers of Trent were trying to map out a plan for modern living, they had two books on the table to aid them in their deliberations. One was the Bible; the other, St. Thomas's *Sum of Theology*. Out of this union of knowledges, human and divine, came the catechism of the Council of Trent, the model of all modern catechisms.

The aims of theology for laymen are summed up in the catechism: *to know God better so that we may serve Him better.* Nothing could be more practical. As St. Thomas tells us: man's god is whatever he sets up as his last end. The ideals of most people nowadays are materialistic. Even the well-fed and good-natured average American has a rather "of the earth earthy" out-look on things. It's so easy to be complacent when the stomach is full and one has a fair share of creature comforts to fall back on: complacent, that is, about the state of one's soul. So I say matter is the god before which most knees are bent. It reminds me of the fat little buddhas so common in China: all filled with joy and repose and given over to a perpetual contemplation of their midriffs.

Good Christian layfolk, therefore, have their apostolate cut out for them. There is a golden calf on every corner, and all around it are dead men: so dead that they can be brought back to life only by Him Who said: "Lazarus, come forth!" How will these soldiers of Christ be made ready for their mission? By enlarging their own horizons of the faith; by making sounder knowledge a motive of sounder behavior. If I may put it into a simple formula: *learning must lead to loving; and loving, in*

Father Brennan has written several books—among them a "General Psychology," "Thomistic Psychology," "History of Psychology" and, most recently, "The Image of His Maker."

turn, must lead to living. Learn, love, and live, so that the mind of Christ may be impressed on the society of men.

The Dignity of Teaching

In a sense, the work of the lay apostolate is the same as that of Aquinas. The ideal is best expressed on one of the pages of his *Sum of Theology:* "Just as it is better to light up objects than merely to shine, so it is better to give others the fruits of one's contemplation than merely to contemplate." What is this contemplation? Certainly not something reserved to just a few of our Lord's friends, much less something that is found only in convents and monasteries. Contemplation is thinking about God, dwelling in His presence, pondering the truths that He has revealed, seeing these truths as mainsprings of the good life. From this point of view, contemplation is every Christian's duty.

Because he is living constantly in the world, the layman has a coign of vantage from which he can work. He contemplates, first of all, for his own soul's profit. But with the lights and inspirations that come to him, he can also illumine the dark patches of worldliness and secularism with which he is surrounded, passing on to others the blessings of his intimate communion with God. He can introduce into the camp of the enemy the spirit of prayer and mortification—surely the most powerful weapons for waging war on the heresies of the day. Having dug a well of contemplation in his own soul, he can give others to drink of its life-giving waters. Out of the greater fullness of his knowledge and love will spring Catholic action such as Christ would have it: enlightened by the truths of faith and with a measure of charity that is pressed down and overflowing. In this manner, practice will not outrun principle; and exterior works will grow from the only roots that can make them fruitful: an instinctive appreciation of God in all things, and an inspiring love of His goodness.

It Is Workable

The idea is workable. In fact, it has already been realized in many places. I happen to be linked up with one of the largest centers of laymen's theology in the midwest. All through the autumn, winter, and spring months, a class of 200 men and women comes tramping to our lecture hall. Because several of our non-Catholic friends also like to attend, we have fixed on a neutral meeting ground. In our case, the school is set up in the city's gallery of fine arts. In other towns, the courses are given in community centers, hotels, Newman Clubs — any place where people can relax and get the "feel" of our theological adventure. On the feast of Saint Thomas, the bishop gives us his cathedral. Last March 7, nearly a thousand came to our convocation, to be refreshed in soul and strengthened in their resolve to be better Christians ac-

cording to the ideals of the Angelic Doctor. The movement is gathering force; and what I have just said about a midwestern city can be repeated about many other centers of culture in America.

Of course, to achieve the aims of the laymen's school, one must do a systematic job on Saint Thomas. The length of time for a complete course must vary according to circumstance; but a four-year plan, based on the four main parts of the *Sum*, would seem to be a minimum. One's teaching, moreover, must be guided by rules. In the first place, it is necessary that the living form of the *Sum* be kept intact, even when it is rigged up in new dress and relieved of its sterner lines.

Narrative Style Most Workable

Let me put it this way: Saint Thomas's *Sum of Theology* is a masterpiece of scientific thinking. As such, nothing essential can be taken from it. Its well-ordered content must be what the Angelic Doctor made it. This means that it is fed to the laity, not as an occasional "injection" to pep up the spiritual organism, but as a steady diet full of rich vitamins. Not that I object to an injection now and then! But the effects of such a method are not lasting; and what we want above all in our theological work is to give our laity a type of food that will enter into the very vitals of their being and stay there as the ground of a new way of life.

But there can be differences in the way the *Sum of Theology* is taught. With the general run of people, one can hardly use the thesis method. Their background does not warrant it; their mental set is against it. They are most eager to learn; but this willingness does not prepare them for the finely-shaded "ifs" and "buts" and "therefores" of the classroom. My own experience leads me to think that the truths of the *Sum* should be handled in narrative style, like the telling of a story. Reasons must be given, but not in hard syllogistic mold. Also, as in all good narrative, plenty of examples should be used to picture the points under discussion in a concrete way. One can do no better than follow the spirit of the gospels (and I have an idea that Aquinas did this very thing) where the teaching is driven home with homely parables about pearls, pigs, and prodigal sons.

Moreover, it is plain that a certain amount of selection has to be used in working over the contents of the *Sum*. Not every question has a value for the layman. Here I should say it is not so much a matter of what the master is able to give as of what the pupil is able to take. Fine distinctions are a joy to the logician; but most classes in popular theology can get along without them. This is not to encourage any let-down on the part of the professor who might be inclined to regard this sort of work as a kind of week-end holiday. Still, a line has to be

drawn somewhere, since our goal is to teach the *Sum* to men and women who have had no special training in theology. With this end in view, we may be forced to abandon both soup and dessert in favor of a more full-bodied main dish.

A 'Behavioristic' Book

Again, the *Sum* must be expounded in such wise that it can be shaped to the practical purposes of life. The better I come to know it, the more I am convinced that Saint Thomas's masterpiece has a most intimate meaning for everyday existence. But the proof of the pudding is in the eating; and I am astonished, at times, at the connections that layfolk see between the unspeakable attributes of God and all the ordinary events that mark our passage from the cradle to the grave. So that if I wanted to be smart and talk in the tongue of modern psychology, I should say that the *Sum of Theology* is one of the most behavioristic books ever written —in the sense of leading to one's best behavior!

Another point not to be overlooked is that lay people do not have the advantage of a seminary in which to absorb their theology. Much less do they have a fixed time and place for study, prayer, and long meditation, such as students for the priesthood enjoy. For all the more reason, then, they must get their formation along with their information. It is not enough to reach their heads, where things have a way of remaining in theory, like unhatched eggs. We must also move their hearts. The difference here is that between ideas and ideals. There is an "l" in the latter word which is not without meaning, since it can very well stand for *loving* and *living* the ideas we have learned.

The Ideal Teacher

This brings me to my last consideration. To make a real tasty dish of the truths of the *Sum*, one ought to have the qualities of an all-around teacher; not necessarily a genius, nor yet the type of person who talks but never inspires. The man I have in mind is well-read in the sacred sciences. He is familiar with history in its major trends. He does not smile down his nostrils at the weaknesses of modern pagans just because they are modern and pagan. He remembers that Saint Paul also dealt kindly with the dilettantes of his day—people who dabbled in religion and raised a monument "to the unknown god." He has a clear grasp of the position of Catholic layfolk in the world today. He has counselling skill for their problems, the power of assuaging the wounds of their souls, of shedding light on the dark corners of life, of giving himself without stint to the needs of his fellow creatures. Perhaps I can best sum it up by saying that the ideal master, like Saint Thomas, lives by a strong interior spirit which makes all that he says to flow from the wells of divine contemplation. I know this is asking a great

deal of any man. Still, the work is worthy of one's best efforts, because its goal is the formation of the mind of Christ in the soul of humanity.—Correspondence on this subject may be addressed to the writer at St. Joseph's Priory, Somerset, Ohio.

JULIE---Or Housekeepers Are Hard To Get

"8 - 9 - 10 - 11 and 12:15!"

"Like It Here, Father?"

Eugene Sephton

Father Whatsisname gets transferred

GETTING transferred from one parish to another is a lot like dying. They don't bury you (ordinarily); but they forget you just as fast. It is an experience the spiritual writers would approve of. At no other time are you quite so aware of your expendibility. By the time you are three miles out of town, they are calling you "Father Whatsisname who used to be here." This is counterbalanced, of course, by the ones who can't forget. Your personality, charm, and priestly character have so impressed them that they will call up and ask for you five years after you have left. They didn't notice your absence because they don't always go to the same Mass. They did wonder once why they hadn't seen you lately but they had concluded that you were on a short vacation—with the Byrd Expedition, perhaps.

If you happen to be transferred from a big town to a small one, it will prove embarrassing. The size of the two parishes involved will be ignored, but the towns—ah! Even your most loyal friends, in their secret hearts, will wonder just what did happen, anyhow. And it *is* difficult for a lay person to conceive of a shift from New York City to Port Chester as anything but a demotion. But they will be kind. They will smile gently and say, "Well, the Bishop will probably send you back to the city when you're built up again . . ." You never felt better in your life, but you know better than to discuss it. And your parents will be brave. They will say, "You won't be there long, I'm sure." You tell them you like it fine, but they only look at each other knowingly and thank heaven for a courageous son whom the Bishop, they are sure, will some day appreciate.

It's just as embarrassing if the shift is from a small town to a big one. Your friends are sure the powers-that-be are grooming you for the episcopacy. And your father's buttons pop as he tells his pals that you've been moved from Muleville to Metropolis. What he doesn't know is that the parish in Muleville was twice as big, twice as active and twice as interesting as the little parish you're going to in Big Town. But you're glad he's happy. And so amid popping buttons and predictions of great things to come, you set out for St. Exiguous Parish in Metropolis. You enter the rectory with a pile of detective stories under your arm and a list of telephone numbers of people (real, live people) back in Muleville in your pocket. Big City life isn't going to get you, you promise yourself.

Or maybe you'll go to the Cathedral. Oh, boy! You're on your way. Those fellows get to be Monsignors in no time. You'll be hobnobbing with His Excellency regularly. Well, you *do* get to see the Bishop once, when you go back for confirmation in Muleville. He's very kind. He asks you how you like it in Muleville. You say a puzzled, "Fine." "Well," he beams, "keep up the good work and there may be a place at the Cathedral for you some day."

That night you go back to the Cathedral and eat burnt toast off a golden plate. Later you go quietly to your room, next to the room of Curate No. 8, and wait to become a Monsignor.

"How Do You Like It?"

One of the things that bothers you a little when you arrive at a new place is the question, "How do you like it here?" You get that from everyone you meet for the first time, and some of them you meet for the first time two years after you get there. The first few questioners get a nice little speech but you gradually grow more laconic. You go from "I like it very well. Fine little town. And the people are very kind." to "Very well. Fine town and the people are very kind." to "Fine town, nice people." to "Fine town." to "Fine." But you discover even that is unnecessary. They answer their own question, if you let them. "Everbody likes it here. Fine little town, isn't it?" All you have to do is nod.

You are deluged with letters from the people in your former parish. The first week you get six letters and a post-card. Not bad, you figure, for one week. And it isn't. The second week you don't get any, not even a post-card. The third, the fourth, and the fifth, likewise. The sixth week you get one from the pastor, which goes something like this: "For heaven's sake, give your new address to those magazine publishers. And please send back your key to the house. I'd be glad to let you keep it but the new man needs a key. God bless you, Joe." You would be touched except that your name is Jack.

There are no more letters but you know they love you back there because no one writes to say they are glad you're gone and please drop dead. If you treat the people good, it always pays off.

The people in the new parish take to you like a chicken to water—cautiously. They still can't understand why the Bishop had to move Father Goodwin, your predecessor. He was so good with the children. And preach? Well, I'll say. And what a sense of humor! But you console yourself with the thought that the people back in your old parish are saying the same things about you. You remember, with a glow, the reaction of the first woman you broke the dire news to. "Moved?" she asked incredulously, and while

she did not precisely turn pale, she did burp once as though deeply moved. And after a rather long pause, "Who's coming?" You tell her you don't know. "Oh." Another longish pause. "Well, we're certainly going to miss you. You did such a good job with, with—" Her hesitation, you can see, is due to the fact that she cannot single out one of your many accomplishments for special mention. "With—with—. Well, we're certainly going to miss you."

In your new surroundings you smile over your secret. Father Goodwin, eh? You roll the sweet sentence on your tongue. "We're certainly going to miss you."

Good Old Goodwin—!

The kids in your new C.Y.O. think you're cute. At least one of them confides to you that Shirley thinks you're cute. "She says you're cute, like Father Goodwin." You can't place Goodwin. The next week you ask a friend, "Who's this guy, Goodwin?" "Oh, you know him. He always hung around with Eddie O'Brien." You do a very thorough job of blanching. You remember O'Brien very well, and the guy who was always with him, although you thought he must have died since, if he was not already dead then. Your friend is going on. "He had pimples." You manage to change the subject.

Your first week in the new rectory is a strain. You can't figure out whether the pastor is wondering how the Bishop did this to him, or he just doesn't like people, or he doesn't think you're people. The housekeeper gets a mad glint in her eye when she sees you arrive the first day. "Oh, my, we'll have to fatten *you* up." You shudder. You have been through that with six other house-keepers. That night she keeps bringing in food to the table till you are bewildered just by the different colors. You would like a small poached egg on toast, but you stagger through the meal. Fighting to keep down the most awesome meal you've ever managed, you hear the pastor say, "No appetite tonight, eh?" You smile weakly but immediately clamp your lips in panic. After a week you begin to feign sickness. Right after Mass you go around complaining loudly of a bad stomach. "Afraid I won't be able to eat much at dinner tonight," you say craftily. "Or tomorrow night." But these things have a way of working themselves out. You really get sick.

A Visit to the Old Parish

Your first visit back to the old parish is revealing. You meet a fellow on the street. Eagerly you wave to him. He is a bit surprised by your enthusiasm. When you come together, you know why. His greeting is, "Out for a little air, Father?" But they aren't all like that. The next fellow says, "Back on your feet again, hey, Father?" You make another trip back, maybe two. After that you never fail to say as you drive by or through

the town, "Used to be stationed there. Have to get back sometime for a visit." But you don't. You really intend to, though. After all, you remember warmly, they *said* they were certainly going to miss you.

But you are entering into the life of the new parish. Your preaching, for instance, is greeted with generous approval, at least for a time. You had two good sermons from your last place. They're fool-proof because they both have a couple of paragraphs about "mother" in them. You use them your first two times in the pulpit. Every mother in the congregation beams at you through glistening eyes. The third time, you try another old one, solid but not gaudy, on the Sacraments. Enthusiasm wanes. Next time up you go all out, an original composition, painfully produced with Tanquerey at your side and even more painfully memorized. Enthusiasm vanishes. After your next appearance they start talking about Goodwin again. You shrug your shoulders philosophically and look to the future. In a couple of years, if you're still around, you can use the ones on mother again.

New Names—New Faces

Learning the new names is a lot of fun. You get to know a lot of faces and, more slowly, a lot of names. It would be wonderful if the names went with the faces. But they don't. After calling Mrs. Ryan, Mrs. Burns a few times and slapping a fellow named Pete heartily on the back with a big "How's Sam, old boy?" You fall back on the indefinite Hi-ya and the Hello-o with a prolongation.

I like the times when some one takes the arm of a man you've never seen in your life and asks, "Have you met Al Bergeron yet, Father?" You are all set to say no and accept an introduction when Al cuts you short with, "Oh, sure, Father and I met several times at the K. of C." Long experience enables to make a quick recovery. "Certainly, certainly. How's Al, old boy?" You are still sure your never in your life laid eyes on Al, old boy.

Then there's the fellow you see headed in your general direction. Hurriedly you whisper a request for his name from your companion. Armed with the information, you cut him down with a booming, "How are you, Bert?" You then discover that he is a Baptist plumber on his way to a leaking bath-tub. He is in a big hurry and you have never met him. And he likes it that way.

But those are just little things and, after all, you think, Goodwin is probably having his troubles, too.

"The real revolution will blaze forth when the 800,000,000 of Asia unite with us. . . "—**Lenin.**

How It Looks

A word of comment on the "speedkings"

Anonymous

THE layman who ventures to criticize the clergy is indeed sticking his neck out. But in a magazine published exclusively for the clergy, the risk of scandal is minimized, and there is an opportunity to say things in generalities which might be regarded as insulting if offered face-to-face, and yet may be worth while for the priest.

We of the laity are constantly urged to appreciate and venerate the unspeakable majesty of the Mass and the Sacraments. Yet the casual, seemingly offhand attitude of some of our priests gives an example that may well scandalize the lazy or thoughtless layman.

Your average layman goes to church with his missal, or with his prayer book opened to the ordinary of the Mass, devoutly hoping to follow the priest in the sacrifice. Very often he can do it, and with great benefit. But what happens when a speed king comes out on the altar? The celebrant briskly arranges his missal, t e a r s through the first prayers, the Confiteor, Introit, and Gloria, and then attacks the Collects. He whirls through these, pulling up with a loud screech of tires on "per omnia saecula saeculorum." He slows down a little for the Epistle and the Gospel (which he signs with a hasty swing at forehead, lips and breast,) but on the level country of the Credo, he opens her up. He is down for the "Et incarnatus" before the poor layman, even in the vernacular, has got to "et in unum Dominum." Then the race is on in earnest, with the layman not quite sure where he should be until the Sanctus bell rings. He riffles pages frantically to catch up, just as the celebrant plunges into the words o f t h e Consecration, and bells ring again. The bell for "Domine, non sum dignus" gives the despairing parishioner one more place to jump to; then he may get a breathing space if the celebrant administers Communion. Soon come the prayers after Mass, which the priest all too often hits with the emphasis of a sigh of relief and a minimum of meaning.

Exaggerated? Not too much. It's the impression a careless Catholic, or, worse, a non-Catholic attending Mass, may get: that the priest is going through a routine performance, familiar but not important to him; a task to be discharged in the shortest time possible. Maybe we of the laity who chafe at long sessions in church, especially in hot weather (is there something in the rubrics against fresh air in

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The writer is a newspaperman—a layman, naturally.

churches?), must share the blame—but the priest is educated and disciplined far beyond us, and he must look past our impatience and help us to remember the grandeur of the mystery that is the Mass.

Sometimes, too, you will see one of these thoughtless priests —surely they are devout, or they could not remain priests— come out simply to administer communion, perhaps before Mass, or from a side altar. (Again it must be made plain that these speedsters are not in the majority—but there are too many of them.) The turn from the altar to give the absolution sometimes is so hasty that the layman may get the incongruous impression that the absolution was pronounced over the Hosts!

In Hearing Confessions

Confession must be a trial for confessors: sitting in a hot little compartment, listening to recitals of sins which must be more than tiresome, giving advice where it seems to be needed, trying to give a penitent the moral courage to forgo some cherished sin, reciting countless times the formula of absolution. It's probably hard for the confessor to remember that he may shock the penitent by skimming through the absolution and slamming the slide before the poor sinner is well launched on his Act of Contrition. But the penitent probably is making his one confession in a month—maybe longer—and it rankles to have those soul-purging words given so carelessly.

All this it not to ask that our priests spell out the Latin of the Mass and the other rites syllable by syllable. It is an attempt to put the brakes on a few, to remind them that in a sense they are players in the great liturgical dramas that the Church uses to worship our God, and that they might profitably attend to the advice Hamlet gave to other players:

"But if you mouth it . . . I had as leave the Town crier had spoke my lines."

Paying the Price

Having a reputation as a humorist has its penalties. Once, while lecturing before college girls, Mark Twain attempted to read a really serious poem he had written. Thinking the audience would really appreciate something in the way of serious poetry, he said, "I have written a poem." Immediately there were ripples of laughter. "I have written a serious poem. I really mean it. Here it is!" The ripples expanded into shouts. This time Mark was really disappointed—and angry. "I shall not read it," he announced in mingled surrender and despair. At those words the audience literally rocked the building with their laughter. Little wonder that when he decided to print **Joan of Arc**, he did so anonymously.—**Ave Maria.**

Forgotten Men I Know

Cassocks and berets at work in Paris

K. A. Sullivan

"WHAT should I bring back to Paris with me?"

Pondering the question, John B. McCloskey paused in the midst of describing his four years abroad as a delegate among the French for War Relief Services—National Catholic Welfare Conference.

"Why, of course, there is but one answer," he said. "Black berets and cassocks, trunks—full of black berets and long, black cassocks for some wonderful 'forgotten' men I know—the parish priests of France.

"Unless you have worked in the midst of the good 'pères' as I have," he explained, "you cannot picture the poverty and meagerness of their lives. I dare say not one of them is wearing a cassock today that is less than six years old. They're patched so that there's more patching than original cloth."

"But how about the berets?" I asked. "Who needs them?"

"Those good priests," Mr. McClosky emphasized. "Beret and cassock is what every French pastor wears on his daily rounds. You see them everywhere—hurrying to the Cathedral, walking with the children, helping the poor in the market places, their long cassocks flapping, berets fixed neatly on their heads. During the war and since its end, French priests have worked ceaselessly to help the stricken. In addition to the demands made upon them by their own, thousands of refugees have streamed into the country requiring care."

"But surely these priests are not 'forgotten men,'" I countered. "Not with all the relief materials War Relief Services—N. C. W. C. has allotted to France."

"True, the priests receive our relief goods but they do not keep them," Mr. McCloskey pointed out. "I have personally participated in the distribution of thousands of pounds of clothing, foodstuffs, and medicines in war-devastated areas in France where the priests were called upon as leaders in giving out this relief. They kept nothing for themselves. While their people are living on hard bread, soup, and potatoes, they will do the same. They give away their shoes, their blankets, whatever food they have."

Mr. McCloskey recalled that a drive had been held two years ago for clothing for the religious. Priests from every diocese in the United States contributed generously.

"But the black felt hat and dark overcoat that our priests over here wear is not the traditional costume of French

priests," Mr. McCloskey observed. "Besides, the priests insisted on giving them to the working men of their parishes so that they might have warm clothing during the cold winter months."

Religious Revival in France

He told how France is undergoing a vast religious revival at the present time. The war and its toll of death and aftermath of suffering have turned the people closer to things of the spirit. Unfortunately, the number of priests and nuns to lend them spiritual guidance is not as great as it could be, he revealed. The Church in France was delt shattering blows during the war; 200 charity institutions were totally destroyed; 500 partially destroyed. Three hundred Catholic schools were completely wiped out; 500 others seriously damaged. Eight hundred churches were left in ruins at the end of the war and 2,000 others badly damaged by air attack or ground fighting.

"Many priests died during the conflict and, as yet, not enough men have been ordained to fill their places," continued Mr. McCloskey. "There are about 13,000 parishes where a priest is available only every few months. In fact, one Dominican priest recently undertook the organization of a special evangelical order whose members do nothing but travel from village to village to offer Mass, instruct the faithful, and administer the Sacraments."

According to the War Relief Services-N.C.W.C. delegate, the Sisters of Charity of St. Vincent de Paul are the most beloved charitable agency in France. The "White Wings" (so called because of their big, billowing white headdresses) maintain about 842 establishments all over the country—orphanages, hospitals, sanatoria, schools, depots, etc. Their motherhouse on the Rue du Bac in Paris is the headquarters of War Relief Services—N.C.W.C. in France. (It was at this very spot that the Blessed Mother appeared to St. Catherine de Labouré in 1830 and gave her the Miraculous Medal.)

For the past six years, War Relief Services—N.C.W.C. has enlisted the aid of the Sisters to distribute relief materials to the neediest everywhere, without discrimination of any sort.

"How can you be sure the right ones get the aid we send them?" I queried.

Generous—But Suspicious

Mr. McCloskey admitted that he and his co-workers are at one and the same time the most generous and most suspicious people in France.

"Whenever a request comes in to our office, we check and double-check its validity," he explained. "We have to do that because there are many who would take advantage of charity, receive food and clothing and sell it. What we have is so

small when measured against the need, that we cannot risk wasting any of it."

"Not one shipment of War Relief materials was ever lost through theft," Mr. McCloskey stated. "The combination of the Cross, emblems of the National Catholic Welfare Conference and the address, 'To the Daughters of St. Vincent de Paul' combined to keep any would-be looters from touching the precious cartons."

I asked how much longer War Relief Services—N.C.W.C. would carry on its program.

"Indefinitely," he replied. "In Paris alone, there are over 20,000 little children starving and in rags. Their families may get some subsidy from the government but it is not enough. Their pitiful meals of soup or bread are barely enough to keep them alive, let alone restore their health. All over the country the good Sisters are struggling desperately to keep their institutions going; they are overcrowded, inadequate, many half in ruins. But the need is so great they must continue. You cannot realize who the real victims of war are until you visit an orphanage and see a roomful of little blind children or a row of youngsters trying to learn to walk on crutches, or a ward crowded with infant TB cases."

Not only the infants benefit from War Relief Services—N.C.W.C., according to Mr. McCloskey. In France, the organization carries on an eleborate network of aid for the aged and sick, for displaced students and for refugee families who come to Paris seeking passage abroad.

A Center For DP's

"Paris at present is a center for DP's," explained the delegate. "They come to us by the hundreds, hoping we can assist them in starting life anew. We have set up mission centers according to nationalities. A priest is in charge of each one. After a refugee has gone to his own mission and had his papers checked, we take over and help get his visa and passage."

When a DP train rolls into Paris from Germany, Mr. McCloskey and his aids go to the station, loaded with soap, clothes, and food for the weary travellers. While they are in Paris they find them lodging in convents.

"In less than four months we helped no less than 4,000 DP's on their way to South America or other countries," said Mr. McCloskey.

Mr. McCloskey says that he is constantly gratified by the interest Catholic people have shown in the work of War Relief Services-N.C.W.C. On a recent visit to the United States, he addressed many organizations and schools describing the plight of the French war victims.

Mr. McCloskey is now back in Paris keeping his strenuous daily schedule which begins at eight

and continues uninterruptedly till midnight. When he isn't working with DP problems, advising Displaced Students or checking national relief supplies and distribution, he is trying to find jobs for the jobless or homes for those whom the war left without shelter. Or he may be undertaking some special project such as moving the children of a bomb-shattered area like Normandy to an area where there was less shelling and where they can find rest and a beneficial change of scene. Unofficially, the WRS-N.C.W.C. delegate is termed the "Mayor of Paris," because he knows everyone and everyone calls him friend.

In conclusion, Mr. McCloskey stressed "War Relief Services-N.C.W.C. is striving to fulfill the little needs as well as the big ones. Whether it's a beret for a padre or a shipment of penicillin for the sick, a notebook for a student or chocolate for a group of orphans, WRS-N.C.W.C. is working to help the victims of war everywhere in every way possible."

By this time, too, let us hope, he has managed to round up a number of berets and cassocks for a number of indefatigable French priests.

Rather Slack . . .

I had been taking the census in a parish where the ability to name all seven Sacraments was the equivalent of a theological degree. At one house my questions were being answered by a young fellow in his early twenties, whose contacts with the Church had been rather limited for some time.

He gave me a strong affirmative answer to my question about Baptism. And, yes, he had certainly made his Confession and First Communion. Then I hit the jack-pot.

"Have you received Confirmation?" I asked, my pencil poised over the census card.

He hesitated, his brow wrinkled with concentrated thought. Finally, with a new note of apology clouding his firm tones, he admitted, "Gee, Father, not lately."

A New Translation of the Ritual

A serious consideration by the English Hierarchy of the greater use of English in certain ceremonies, though without a definite decision, has prompted a request from Rome of a new official English translation of the Roman Ritual. Only the Holy See can legislate in matters liturgical, so that such use of the vernacular would have to be authorized, of course.—**The Catholic Choirmaster.**

The Church and the Jew

Lon Francis

Friendly relations in Italy

EIGHTEEN months before the second World War, on February 16, 1938, *Informazione Diplomatica,* the organ of the Italian Foreign Office, categorically denied that the Fascist Government would put in effect any measures against the Jews. It declared itself as follows:

"The Fascist Government never thought, nor is it thinking, of adopting political, economic or moral measures against Jews as such, except, of course, in the case of elements hostile to the regime.

"The Fascist Government, furthermore, is resolutely opposed to any direct or indirect pressure to promote religious renunciations or artificial assimilation.

"The laws which regulate and control the life of the Hebrew community have been tried and will remain unaltered.

"The Fascist Government reserves the right, however, to watch the activities of Jews recently arrived in the country (presumably from Roumania) and to make certain that the part Jews play in the entire life of the nation shall not be disproportionate to their intrinsic merit or their numerical representation in the community."

This tolerant attitude is rather remarkable when considered in the light of anti-Fascist agitation throughout the world in which the Jews took a prominent part. In our own country, for instance, it was so common to denounce Nazism by the name of "Fascism" long before Italy tied up with Germany.

According to an item contained in the *American Hebrew,* December 25, 1936, the Italian Government had engaged the best Jewish musicians to conduct the radio broadcasts throughout the nation.

In June, 1942, the *Regima Fascista* attacked the *Osservatore Romano,* the semi-official organ of the Vatican, and noted:

"It is evident that the political orientation of the organ of the Holy See is definitely directed in favor of the sons of Judah."

The same Fascist organ charged that the students of the Catholic University of Milan "must be engaged in some sort of anti-Fascist activity, or the Cardinal of Milan would not have tried so elaborately to create an alibi for them."

The *Roma Fascista,* during a controversy with *L'Italia,* a Catholic paper, demanded that the Catholic Church clarify its position in the present conflict. *L'Italia* replied:

"Many times the Press of different parts of the world has

called upon the Church to be still, to renounce its mission to the world. But the Church cannot and will not cease to champion what is right"—*(The Times,* London, February 6).

In the presence of Pope Pius XII, twenty Cardinals, and 25,000 people, Cardinal Salotti disturbed the Fascist regime of Italy, when he questioned the advisability of continuing the war when the objectives were not worth fighting for. He expressed the hope that a Kingdom of love would eventuate "that will be proof against the errors made in the name of race and nation, a Kingdom of liberty, which will make tyranny impossible."

Cardinal Salotti and Cardinal Schuster of Milan caused quite a sensation by expressing veiled doubts about an Axis victory; then the Archbishop of Goricia and the Bishops of Fiume and Trieste protested Fascist practices; and later Cardinal Massini lifted his voice to contradict the Fascist masters. In a sermon in San Andrea in Rome he assailed the theories which placed the State above the individual and above the Church. His doctrine was so exceptionally clear in its practical implications that, for the first time since the Lateran Treaties, the Italian Ambassador lodged an official protest against an Italian cardinal at the Vatican.

The Archbishop of Goricia, and the Bishops of Trieste and Fiume, spoke out with equal force.

Cardinal Schuster, of Milan, blamed the bombing of that city on the sins of the people rather than on the United Nations.

Cardinal Rocca, of Bologna, in an October, 1942, Pastoral, urged the restoration of the brotherhood of man. He observed: "In time of war men do not cease to be brothers even if they do not act as brothers."

The Vatican Newspaper

The *Osservatore Romano,* usually regarded as speaking the mind of the Church, has, more than any other paper in the world, criticized totalitarianism, and the Nazi-Fascist conception of the New Order. Because this paper is published in the very heart of Italy, you can imagine how courageous an editor it had to speak out at all. The editor seemed to delight in reproducing what was said against totalitarianism by Catholic prelates in other parts of the world. To single out only one week such articles were carried on September 24, 27, 28, 29, 30, October 1, 1942.

The Fascist papers even strove to prejudice the minds of Italian Catholics by telling them that the Pope, the *Osservatore Romano,* and a number of Italian Bishops and Cardinals were working with the International Jewish-Masonic-Bolshevist program.

In one editorial the Vatican organ *Osservatore Romano* stressed the opposition of Christianity to those "who re-

fuse to believe that morals valid for individuals and smaller communities must form the basis for relations between powers so that a country will no longer be allowed to achieve 'just vindication' through aggression." The editorial subtly called these enemies of Christianity "sceptics" but it was clear from the description of their attitude and from the use of their slogan "Giusti revindicazioni" that it pointed to the Fascists. It is characteristic of the new Vatican policy that the first argument of the *Osservatore Romano* is based, not on dogma, but on natural law. "Civilized humanity," says the *Osservatore Romano,* "has reached a stage when self-retributive justice and bloody feuds between neighboring cities belong to the past. We cannot, therefore, believe the sceptics who think they can revive these barbarous customs in the relations between modern sovereign states."

The second approach is through the sentiments of the Italian people. The *Osservatore* appeals to "the intuition, the feeling that is everywhere in the air, the sincere desire of the people to develop the virtues and institutions necessary to build international society." The implications are again clear from the central sentence which puts freedom provocatively in the first place: "History teaches us that this predestined development of freedom, of justice, of morality, of ordered human society, proceeds inexorably, sometimes quickly, sometimes slowly, just as in the physical universe inertia is only apparent and not a reality." The editorial ends with a touching profession of religious optimism: "We believe in the progress of humanity because we believe in Christ and we believe in history . . . In integrating the temporal and the eternal, Christ has given to human endeavor an orientation upwards which cannot be stopped and from which there is no question of retreat."

Fascist Reprisals

These scarcely veiled official attacks on Fascist ideology and practice were followed by unofficial actions not at all veiled. It is known that in the Catholic Universities of Milan and Rome, there were groups which spread anti-Facist leaflets. There were numerous cases of parish priests who spoke freely from the pulpit, especially where abuses and unjust profits made by Facist functionaries were concerned. According to latest reports, numerous Catholics have joined forces with Liberals and Socialists in a committee of action which organized underground resistance and spread illegal manifestos. A copy of a revolutionary leaflet using Garibaldi's slogans, which was smuggled into Lisbon, was reported to have been distributed in several restaurants in Rome and to have been commented upon in public without any denunciation to the Ovra.

In *The American Hebrew* of April 30, 1937, reference was made to the persecution of Turkish Jews in Bulgaria—but Bulgaria is anything but pro-Roman Catholic—and to the friendliness of the Italian government towards the Jews, which was strengthened at the time of "Mussolini's concordat with the Vatican."

In the year 1938, just before Mussolini adopted the Hitler anti-Semitic policy, the Jews were not treated better, in any other part of the world, than in Italy. A writer in *The Herald-Tribune*, of New York City, during that year, pointed out that the official government policy of Italy was extremely friendly. Rabbis enjoyed special legal protection and were given all the privileges of public officials. More than three hundred Jewish professors were employed in the universities although the Jewish population was about one to every thousand persons. In Padua the dean of the university faculty was a Jew. Vicante, author of Italy's "Commercial Code" was a Jew; eleven Jewish generals served in the Army; five per cent of the personnel of the Italian Senate was Jewish. At one and the same time, the Prime Minister of Italy, the Minister of War, and the Mayor of Rome were Jews. It must be remembered that this situation obtained at a time when all of Italy was under Fascist rule, and at a time when Jews throughout the world were bitterly attacking Fascism.

A Saint and a Blackbird

For Lent we like to think of the delightful old story, told by Giraldus Cambrensis, of the sixth-century. St. Kevin used to spend his Lent in the strictest austerity. Retiring to the mountains he would shut himself up in a hermitage so tiny that he had to thrust one hand out the window when he stretched out his arms in prayer.

Everything happened to these great old heroes, so we should not be surprised to hear that a blackbird lighted on his hand one morning and laid her egg in his palm. St. Kevin not so much as stirred. Rather, out of tender consideration for one of God's least creatures, he kept his arm and hand in the same position till the egg was hatched out.

It is for this reason, says Gerald (or did you know?), that the images of the saint always represent him with a blackbird in his hand.

Magnificat

A meditation before the tabernacle

Francis P. Donnelly. S.J.

WHEN you came, Lord, to your first tabernacle, you found it in the purest of God's creatures, your own Mother Mary. She, we are told, kept every word said of you, pondering upon it in her most loving Heart, and when that word was the first and came from heaven and was told her by the angel of God and was the message which brought you to earth, then your Mother gave to us the first thanksgiving before your tabernacle in her song of the Magnificat. I wish it was she now before you, voicing once more her gratitude and adoration and teaching me how to give thanks to you in your altar tabernacle.

Your Mother visioned the span between herself and you, your divine greatness and her lowliness. No thought of her own goodness in her song. It was God's goodness she magnified throughout. It was God's goodness to her that would win for her the blessings of all mankind. If your immaculate Mother measured the magnitude of God's gift by the infinite span between humanity and divinity, what should be my Magnificat for your gift to me who am so very far below her in holiness. Ask your good Mother to impart to me some of that grace she gave through you, sanctifying St. John before his birth, and then as if to turn from herself to God the praise of her cousin Elizabeth, singing her Magnificat.

After gratitude for the greatness of the gift, your Mother glorified the power of the Giver. His name is holy. She hallowed the name of the Father as you taught me to hallow it. To you, Lord, I may address the same praise. Holiness is not merely a title for you, denoting an office. You are holiness itself, and, as heaven gave holiness to your Mother, so you give holiness to me from the altar if I kneel before you with some tiny spark of the goodness which flamed in your Mother's heart. God's mercy in the Incarnation she sang of also, and I pray a faint echo of her praise may be mine for your mercy to me from the altar, a mercy that has continued through all generations.

Of God's power your Mother sang, a power that exalted the lowly one, filled the hungry with good things. Would she not have, if not a greater, at least another Magnificat for the multitudes that have come to your altar and have had their hunger for you sated with the good food of your Body and Blood? Could the lowly be more exalted than to be invited to an altar where God is ever present to exalt the lowliest and to strengthen all with love divine?

After chanting her gratitude

for the mercy and power of God, your Mother voiced her gratitude that God had made her people His chosen people. Her country was God's servant and had the unique privilege of receiving and guarding divine revelation through the ages. What then shall my Magnificat be, who now see you present on the altar, making my people here and mankind by your altars everywhere the chosen people of God. To the revelation which Israel of old received, you have added your precious and most glorious revelation, one resplendent truth of which shines before me in your tabernacle. The revelation of your divine presence has not shed its light as yet in every human heart and, alas, its full glory has not dawned upon my darkened heart. You made your Mother the Mother of all people. Ask her now to teach me and every human heart the harmony and grandeur of her Magnificat that it may be sung or whispered before every tabernacle of yours the whole world round.

Lots of Good Will, Anyway . . .

Both the curates were out when the fire started a short distance down the street, and the pastor was just coming in. He took one look and decided to see if he was needed. It was worse than he had at first thought, and he was soon busy with a seriously injured man. He gave him absolution and the comfort of his presence, but he could not anoint him since he had not brought the Holy Oils. Catching sight of one of his parishioners, he despatched him to the rectory with careful instructions. The instructions, as a matter of fact, were so very careful that they would have seemed ridiculously detailed to one who didn't know the parish and neighborhood as well as the priest did.

The man went off and the pastor waited, talking the while to the injured man. Minutes went by and the messenger had not returned with the Oils. The priest grew more and more impatient and concerned, until at the end of ten minutes he was ready to go after the man himself. Just then one of the curates happened by, also without Oils. The pastor hurriedly explained the situation and the curate hot-footed it off to the house.

Half-way down the single block to the rectory he came to an amazed stop. The messenger had evidently had a difficult time of it, but after a lengthy discussion with the house-keeper the problem had been settled to their mutual satisfaction. Now, flushed with triumph, the man came swinging up the street, a water-filled cruet clutched tightly in one hand and a wine-filled cruet in the other.

What Is the Rosary Confraternity?

A richly favored group under Our Lady's patronage

Wm. R. Barron, O.P., S.T.D.

IN his encyclical letter "Augustissimae Virginis" on the Rosary, Pope Leo XIII declared: "Among the different associations in the Church, We do not hesitate to give the place of honor to the Confraternity of the Rosary." St. Alphonsus Liguori, on the same subject of the Rosary Confraternity, once wrote: "In the many missions I have preached, I have come to the conclusion that there are more sins in one single man who does not belong to the Rosary Confraternity than in twenty persons who do belong." The holy Curé of Ars, St. John Vianney, said: "If anyone has the happiness of being a member of the Rosary Confraternity, he has in all corners of the globe brothers who pray for him." He added further: "For a member of the Rosary Confraternity to succeed in losing his soul, he would have to do himself as much violence as the other faithful do to save their souls, so abundant are the graces of this Confraternity."

After explaining how the Confraternity multiplies the benefits of the Rosary Devotion, Pope Leo XIII makes this earnest appeal to both priests and people: "You ought to apply yourselves with the greatest zeal to founding, developing, and directing these confraternities of the Holy Rosary. I address this appeal not only to the sons of St. Dominic, for whom this is an important duty of their state, but to all priests who have the care of souls."

These are all v i g o r o u s, straightforward, w o n d e r f u l words of praise for the greatness of the Rosary Confraternity. But what is this Confraternity?

Seven Centuries Old

Tradition, c e n t u r i e s old, ascribes the origin of the Rosary Confraternity to St. Domonic and his preaching, far back in the 13th century; the 15th century saw a great revival of the Rosary Devotion, and since that revival of the Rosary Confraternity, has spread itself into all parts of the world. The pioneer priests of the United States called this Confraternity "the great Rosary Society of the Blessed Virgin Mary" and they worked zealously towards its successful promotion. As a result there are now over three thousand parishes in the United States alone, with the Rosary Charter issued to them by the Dominican Order, authorizing the pastors to enroll members.

The Papal Constitution of the Rosary Confraternity defines this Church Society as follows: "The end for which the Confraternity of the Rosary has been instituted is that many being banded together in fraternal charity, by that most devotional

form of prayer from which the association takes its name, may be drawn to praise and honor the Blessed Virgin, and by unanimous application secure her patronage. Wherefore, without any subscription or payment, it admits persons of every condition of life among its members, and binds them to one another by no other bond than the recitation of the Rosary of Mary. The result is that while each one contributes a little towards the common treasure, all receive a great deal from it. For whenever a person fulfills his obligation of reciting the Rosary according to the rules of the Confraternity, he includes in his intentions all its members and they in turn render to him the same service multiplied."

Fifteen Decades a Week

The only obligation imposed on the members of the Rosary Confraternity, and it does not bind under sin, is to recite the fifteen mysteries of the Rosary, devoutly meditating on them, once each week.

The Constitution declares: "The Apostolic See has already decreed that those who do not observe the usual order in meditating on the mysteries do not gain the indulgences of the Rosary."

The spiritual advantages of membership in this Rosary Confraternity are really extraordinary. Besides the special protection of the Queen of Heaven bestowed upon all who are devoted to the Blessed Virgin Mary, there is a special participation during life, at the hour of death, and even after death in all the Rosaries of the innumerable members of the Confraternities spread throughout the entire world. This is an extraordinary bonus—to share in all the Rosaries of so many millions throughout the entire world—and it is a special privilege granted by the Holy See to all Rosary Confraternity members.

Thirdly, each member shares in the spiritual works of the whole Dominican Order. What an immense treasure of merits and graces and prayers to share when we consider all the prayers and merits of its many saints and blessed, its thousands of Masses and prayers offered every day by all its priests, sisters, and brothers throughout the world.

Richly Indulgenced

Fourthly, since the Rosary is called the "Queen of indulgenced devotions" and since the Rosary Confraternity is called the richest Confraternity in indulgences, the members thereby have access to an immense treasure of indulgences granted by the Holy See. So rich are these indulgences that St. Alphonsus Liguori was led to say: "After Holy Mass the best means of relieving the souls in Purgatory is to join the Rosary Confraternity."

In the official list of these indulgences published by the Rosary Apostolate in Chicago, the subject of Plenary Indulgence is mentioned no less than 32 times

for members who fulfill certain practices as members of the Rosary Confraternity; besides, one gains over 31,000 days indulgence for just each week's recitation of the fifteen mysteries, not counting the indulgences granted separately for such practices as assisting at Rosary Processions, visiting the Rosary Confraternity Altar, hearing the votive Mass of the Rosary, devotion of the fifteen Saturdays, October devotions, assisting at the singing of the Salve Regina, practicing mental prayer, visiting the sick, praying for the sick and the deceased members; indeed there are special indulgences even for the performance of any and every pious work of prayer or piety. Who can calculate all these opportunities for indulgences? Each member of the Rosary Confraternity gains over 2000 days' indulgence just for pronouncing devoutly the name of Jesus in the Hail Mary.

The bestowing of such extraordinary blessings upon this Rosary Confraternity is a clear proof of the high regard and esteem which the Holy See and the Popes have for this particular association. Since there are thousands of Churches in the United States fully authorized by Canonical Charter to grant this membership no one should find it difficult to obtain its blessings.

Conditions For Enrollment

Let us clarify again the membership and its duties. All living Catholics, men or women, married or single, religious or lay person, all are eligible for enrollment. This is not the Rosary and Altar Society, found in most parishes and limited to women members only for parochial purposes; this is the Rosary Confraternity, authorized by the Holy See itself for all Catholics.

Although Leo the XIII expressed the wish that the solemn reception be observed as much as possible and on feasts of the Blessed Virgin Mary, yet anyone may apply privately for enrollment or even through the mail. One must seek this membership from a priest who is a Director in a Rosary Chartered parish or directly from the Rosary Apostolate, either at 1900 S. Ashland Avenue in Chicago, or at 141 E. 65th Street, New York City. One's full name must be entered into the Confraternity Rosary Register in one's parish or at Headquarters. One's Rosary beads must be blessed with the special Dominican Blessing to gain all the indulgences.

Members fulfill the total obligation of membership by saying each week the fifteen decades or mysteries of the beads. The fifteen mysteries may be recited alone or with others; all the decades may be said at once or separated into any desired division. One must meditate to the best of one's ability upon the fifteen mysteries in order to practice the Rosary Devotion. It is, after all, this loving thought on our Saviour's life, presented to our minds in the Joyful, Sorrow-

ful, and Glorious Mysteries of the Rosary, that leads us to pray with devotion. There is no devotion without meditation.

Let it be understood, however, that there is no obligation to double our Rosaries just because we already say them for another intention or under another obligation; as long as we say the fifteen mysteries of the Rosary once each week we satisfy our Rosary Confraternity obligation.

Benefits of Membership

Among the benefits of this wonderful Rosary Membership, we mentioned, at the outset, the special love of the Blessed Virgin for those devoted to her Rosary. This special protection has been clearly promised to us in the revelation of our Blessed Mother to Blessed Alan de la Roche, when she made the following famous Rosary Promises:

1. Whoever will faithfully serve me by the recitation of the Rosary shall receive signal graces.

2. To all who recite my Rosary devoutly, I promise my special protection and very great graces.

3. The Rosary will be a very powerful armor against hell. It will destroy vice, deliver from sin, and dispel heresy.

4. The Rosary will make virtue and good works flourish and will obtain for souls the most abundant divine mercies; it will substitute in hearts love of God for love of the world, elevate them to desire heavenly and eternal goods. Oh, that souls would sanctify themselves by this means!

5. Those who trust themselves to me through the Rosary will not perish.

6. Those who shall recite my Rosary piously, considering its mysteries, will not be overwhelmed by misfortune, nor die a bad death. The sinner will be converted, the just will grow in grace and become worthy of eternal life.

7. Whoever will have a true devotion for the Rosary shall not die without the Sacraments of the Church.

8. Those who faithfully recite the Rosary shall have during their life and at their death the light of God and the plenitude of His grace; at the moment of death they shall participate in the merits of the Saints in paradise.

9. I will deliver very promptly from Purgatory the souls devoted to my Rosary.

10. The true children of my Rosary will enjoy great glory in heaven.

11. What you shall ask through the Rosary you shall gain.

Worldwide Prayer

Members of the Rosary Confraternity are blessed in forming as they do a great army of spiritual apostles enrolled under the banner of Our Lady. They join in a prayer and intercession that is not merely private but in a sense always public and worldwide and thus uninterrupted. Membership inspires, prompts,

and induces us to promise and fulfill the actual praying of the Rosary in the manner which befits every child of God.

Make certain your name is registered with the Rosary Confraternity—that you may gain the greatest spiritual benefits the Church offers to all who are willing to share.

(The Rosary Confraternity is not the Living Rosary Association. The Living Rosary was founded by Pauline Jaricot, foundress of the Society for the Propagation of the Faith, in Lyons, France, in 1826, and given to the Dominicans in 1877. Its members say one decade of the Rosary each day—the same mystery for one whole month; each month they change to the next mystery. It does not have the great indulgences of the Rosary Confraternity and is propagated as a stepping stone towards the Rosary Confraternity membership.

Rosary spend one hour a day (Members of the Perpetual each month for the special intentions of the Perpetual Rosary Association. One must be a member of the Rosary Confraternity to belong to the Perpetual Rosary.)

Kickback by a Bootblack

He was a ragged little urchin, picking up a few pennies outside Grand Central Station. One of the town's wise-acres who knew all the answers came up to the lad and struck his pedal extremity out for a buffing. A scapular medal dangled rhythmically from the bootblack's neck as he applied both shoe and elbow grease.

"Sonny," queried the cigar-puffing bigwig, "why the hardware on your neck?"

"Because, she is the Mother of Christ," said the lad as he fingered the medal.

"But," objected the big-shot, "she's just another creature, no different from your mother or mine, kid!"

"That's right, mister," shot back the lad. "But there's a h—— of a difference in the sons."—**N. D. Religious Bulletin.**

A ferocious football game was on between Southern Methodist and Notre Dame. As Southern Methodist scored, one spectator cheered and threw his hat high in the air. When Notre Dame scored this same spectator was equally delighted. This puzzled the man in the next seat, so he asked, "Which side are you rooting for, my good man?"

"Who me" replied the excited cheerer. "Oh, I'm not supporting either side. I'm just here to enjoy the game."

Whereupon the questioner sneered to a friend next to him, "Hmm, an atheist!"

Notes On Indulgences

F. Joseph Mutch

Random problems and difficulties

A POINT about which there seems to be uncertainty, is that of gaining the *toties quoties* Visit Indulgence on the feast of the Holy Rosary. Does it suffice to make the visits before a picture of our Lady of the Rosary? I am under the impression that the Dominican Fathers say that a picture suffices. Msgr. de Angelis poses the question, and it can be assumed that by *imago* he means picture. His answer is: "Certior videtur responsio negativa." His reference is the French of Beringer's work on Indulgences. Beringer's work was originally written in German, I believe, and the passage in question does not agree with what de Angelis cites. Beringer's German words put into English are: "That a mere picture suffices, is not certain." And that could mean: "Probably a picture suffices."

Our author seems to hold that the principal point at issue is the representation of our Lady of the Rosary, that it ought to be a *simulacrum*, because *simulacrum* is mentioned in the Response given by the Sacred Congregation of Indulgences, Jan. 25, 1866. I think that one may hold that the principal point decided by Pope Pius IX, was that the visits may be made outside a Rosary chapel, and that the mention of "statue" was merely secondary.

Wherever the Confraternity of the Holy Rosary is canonically established there ought to be a chapel of the Confraternity, having in it a statue of our Lady of the Rosary. However, these special chapels are not always found where the Confraternity exists; yet the people are anxious to gain the *toties quoties* plenary indulgence on the feast of the Holy Rosary. In many places at that time, says Beringer, it was customary on the feast of the Holy Rosary to place a statue of our Lady of the Rosary on the main altar of the church or elsewhere. Accordingly, it was asked by the Procurator General of the Dominicans if the indulgence could be gained by making the visits to a statue in church, instead of in a Rosary chapel. The Response was Yes. The answer, as is usually the case, concerned only the question asked. Possibly, up to that time, 1866, nobody thought of having a picture instead of a statue. Consequently, there was no need of asking if a picture suffices; and the Response does not decide one way or another.

If one may venture an opinion why it seems possible that a picture suffices, it might be as follows. (I do not know if anybody else thinks the same.) It is certain that when a picture of the Crucifixion is the principal part of an altar-piece, this may take the place of the re-

quired crucifix (S.R.C., N. 2365 ad 2.). Now, if a picture is permitted to take the place of what is so essential on an altar, it would seem *a fortiori* reasonable that a picture suffices instead of a Rosary statue. But, is it not most strange that, in all the years since 1866, the Dominican Fathers have not asked the Supreme Pontiff to settle this matter definitely?

Meditation With the Station Crucifix

In Msgr. de Angelis' book we find a solution to a question which has not been clear for years. To gain the indulgence of the Way of the Cross by means of a crucifix blessed for the purpose, is it necessary to meditate on the Sacred Passion of our Lord, or does it suffice to say the Pater, Ave, and Gloria twenty times? Father Beringer says: "It is not required to meditate on the Passion of Christ, though praiseworthy (Acta Ord. Min. Jul. 1893)." *Preces et Pia Opera* was expected to resolve all doubts respecting indulgenced devotions. When No. 164 is looked up, one finds nothing about meditating on the Sacred Passion. Evidently that would seem to be final. But when we look to p. 318 in Msgr. de Angelis' work, where it is explained how to obtain faculties from the Holy See to bless crucifixes for gaining the Station indulgences, the Formula of Concession mentions the twenty Paters, Aves, and Glorias, but it adds: " . . . saltem corde contrito cum pia recordatione Passionis Domini." Most likely many priests and lay people have copies of the Benziger *Raccolta,* which naturally does not mention "a pious remembrance of our Lord's Passion." How are they to learn what is communicated to individual priests in this matter of gaining the indulgences? Possibly the matter is not as unsatisfactory as at first appears. If one knows that of the twenty Paters, Aves, and Glorias, one each is for each of the Stations and five in memory of the five Holy Wounds, there will result at least some remembrance of the Sacred Passion; and hence the indulgences will be gained.

State of Mortal Sin

"To gain an indulgence for himself one must be . . . in the state of grace at least when the last prescribed work is performed" (Canon 925, 1). Theologians do not agree as to whether a person in mortal sin can gain indulgences on behalf of the souls in purgatory. Monsignor de Angelis favors the opinion that those in mortal sin can gain them for the Holy Souls; and he has good reasons for his belief. Of course, one in mortal sin could not gain those indulgences for which a worthy confession and Communion are prescribed. And these two conditions must be fulfilled to gain practically all plenary indulgences. There is one great exception: to gain the plenary indulgence for making the Way of

the Cross it is not required to fulfill even one of the four "usual conditions." It is immaterial whether one makes the round of the Stations in a church or uses a specially blessed Station Crucifix elsewhere.

Modification of the Visit Condition

In conclusion, I'd like to mention a regulation concerning the gaining (rather losing) of many plenary indulgences, which point is very personal with men. If one who has my pamphlet, *Little Prayers With Plenary Indulgences,* says every day all the prayers in it (which take about six minutes) he can gain 124 plenary indulgeces at the end of a month: sixty during the month for saying the *En ego* and the Christ the King prayer every day and 64 at the end of the month, for having said daily the 64 aspirations and short prayers which have a monthly plenary indulgence attached to each. Unfortunately it is very difficult, almost impossible, for a lay person to gain the 124 plenary indulgences, because of the many visits to a church which must be made in order to gain all. The prayer for the Pope's intentions must be said 124 times; but since it may be said anywhere, and since one Pater, Ave, and Gloria suffice, there will be no difficulty on that score. But the church-visit must be made 94 times—as one finds it possible during the month. That means more than three visits a day, on the average. (The gaining of the *En ego* indulgence does not require a visit. Hence 30 fewer visits.) Of course, Religious and others who live in religious institutions can easily make the three visits every day. But as to the faithful who can go to church only once a week, how *can* they be expected to make so many visits? At least 57,000 copies of that pamphlet have been put into circulation; and I am wondering how many thousands using it have gained the 124 plenary indulgences a month, and how often.

Since one Confession and one Communion suffice for practically any number of indulgences, why ought not one church-visit suffice in the same way? I do not of course mean for gaining *toties quoties* visit plenary indulgences; to gain these, the the plenary indulgence is really granted for the visit itself; Confession and Communion are formalities (if I may so say) which must be attended to. But in regard to an indulgenced prayer, the plenary indulgence is primarily granted for having said the prayer itself a certain number of times. The visit and the other three conditions may be considered as additional requirements. It is really a pity that the Holy Souls lose so many plenary indulgences, because it is practically impossible for many people to make the required number of church-visits. The writer hopes that some day the visit condition may be greatly modified, in line with what has been said above.

The Holy Hour

How to gain its indulgences

Winfrid Herbst, S.D.S.

THIS brief article endeavors to give concise and sufficient information on the indulgences that are granted for the Holy Hour and how it must be made in order to gain those indulgences.

Preces et Pia Opera (139), the official collection of indulgenced prayers and good works for the faithful in general, states that to the faithful who, in any church or public or semi-public (for those who have the right to use it) oratory, in order to recall the passion and death of Jesus Christ and in order to meditate on and venerate the burning love which caused Him to institute the Holy Eucharist, participate for one whole hour in the pious exercise known as the Holy Hour publicly held, is granted a plenary indulgence, on condition of confession, Communion, and prayers for the Pope's intentions. But to those who, with at least a contrite heart, make this pious exercise publicly or privately is granted an indulgence of ten years.

From the above it is evident that the recalling of Christ's passion and death and meditation on the love which induced Him to institute the Holy Eucharist are necessary in order to gain either the plenary indulgence or the partial indulgence. The difference between the conditions for the plenary and the partial indulgence is that the latter does not require confession, Communion, and prayers for the Pope's intentions.

It may be well to recall here that canon 925, section 2, states that to really gain indulgences the capable subject must have at least the general intention of gaining them and comply with the conditions prescribed at the appointed time and in due manner, according to the tenor of the concession.—The tenor of each rescript must be carefully inspected and its regulations observed.

Hence to gain the indulgences for the Holy Hour it must be made in the manner prescribed above.

But the above has reference to the Holy Hour for the faithful in general. For the Holy Hour as made by members of the People's Eucharistic League or the Priests' Eucharistic League the respective regulations should be followed.

The Priests' Eucharistic League

Let us take, for instance, the Priests' Eucharistic League. The members of the League, by fulfilling the ordinary conditions, may gain a plenary indulgence on every day in which an hour of adoration is made in church, chapel, public or semi-public (by special privilege granted to all

the members of the League) oratory where the Blessed Sacrament is exposed for the veneration of the faithful or enclosed in the tabernacle.

Though the members of the League are expected to employ the hour of adoration in meditation, at least in part, if not entirely (as to the subject of the meditation, while it is very desireable that the Holy Eucharist be always given preference, still it is quite lawful to occupy one's mind with any other mystery, dogma or virtue, and no special method is prescribed)—though, we repeat, it should be made meditatively, it may be made in other ways also. The following spiritual exercises may be made in other ways also. The following spiritual exercises may be made a part of the holy hour: morning meditation, preparation and thanksgiving for Mass, recitation of the rosary (with meditation on the mysteries); assistance at functions such as Benediction, the public hour, Holy Mass, but one should strive to introduce some personal meditation; the way of the cross, but then care should be taken to start and finish it at the foot of the tabernacle and the meditation before each station should be made to refer to the sufferings of Jesus actually present on the altar.

We may add that the *celebration* of Mass and the recitation of the Breviary should not be made a part of this holy hour; for the priest adorer pledges himself to a work of supererogation, to a new obligation. Regarding the recitation of the Divine Office during the weekly hour of adoration, a decision of the General Direction of the League reads as follows: "The Holy Hour is conceived as a supplementary hour, a supererogatory work of devotion reserved exclusively to the Blessed Sacrament . . . Consequently the recitation of the Divine Office during whole or part of the priest's weekly adoration hour is not in accord with the spirit of the association . . . The hour of adoration is intended to augment the amount of priestly prayer rising to God and consequently to augment the amount offered up in the already obligatory recitation of the Breviary." The recitation of the Breviary would be allowed in case of real necessity, that is, if otherwise the hour could not be made (cf. the periodical *Eucharist and Priest).*

As regards the People's Eucharistic League, the Archconfraternity of the Blessed Sacrament, the members of which, in the first class, take it upon themselves to spend a full hour of adoration once a month before the Blessed Sacrament exposed or reserved in the tabernacle, there is no special method prescribed in order to gain, under the usual conditions, the plenary indulgence attached to that Holy Hour. But the method called "the four ends of the sacrifice" is strongly recommended. It consists in dividing the hour into four parts and devoting them

respectively to Adoration, Thanksgiving, Propitiation, and Petition. This method, if used freely and without restraint or servility, carries with it a special grace.

If You Are Interested in Statistics

How many Jews are there in the U. S. A.? In 1937 there were 4,771,000. In 1949 there are, probably, 5,000,000.

Do Jews come to stay in the United States? Only 1.7% of Jewish immigrants between 1915-1943 left the U. S. A. For other immigrants the percentage was 42.3. The Jewish people made this their home; the others made their money and went back to their native lands.

How strong is the tendency toward intermarriage among Jewish people? It is on the increase. In New Haven, Connecticut, for instance, intermarriages jumped from 1.1% of the Jewish marriages in 1900 to 6.3% in 1940. In 1938 at least 7% of the Jewish families in Stamford were intermarriages. That same year about a tenth of the Jewish families in San Francisco, California, had one or more non-Jewish members. Intermarriage is more frequent in the case of American-born Jews than among immigrants. Jewish men have a higher intermarriage rate than Jewish women. Jewish men and women are more likely to marry Protestants than Catholics.

What is the number of Jewish students in colleges? There are 200,000 Jewish college students in the United States and Canada. They make up 9% of the total enrollment in American and Canadian institutions of higher education. As to professional schools and departments, only 7% of the total enrollment are Jewish students. More than half of all Jewish college students go to schools in New York City, which has a system of free city colleges.

How many Jewish representatives were there in the 80th Congress? The number was 7; 6 Democrats and 1 Republican. —The Dawn.

Abnormal, But Hardly Insane

Dr. Samuel Johnson, the English philosopher, was talking of a friend who had lost his reason. He remarked that his friend had first shown signs of his mind going when he would frequently kneel down in the street to pray.

"Though we can judge his conduct abnormal," remarked Dr. Johnson, "perhaps he should not be considered as mad as people who do not pray at all."—Our Lady of the Cape.

Code and Cult

St. Patrick's Seminary
Menlo Park, California

P. J. Lydon, S.T.D.

MY people live in a place where the nearest church is twenty miles away. I have blessed crucifixes and attached the indulgence of the way of the cross to them. They recite the twenty Our Fathers, Hail Marys, and Glorias. a) Must the crucifix be of wood? b) May I read a meditation before the Pater, Ave, and Gloria?

The crucifix need not be of wood but it should be of solid material, e.g., bronze. You may recite the meditation; this is not a *substantial* change or an addition to an indulgenced prayer (c. 934-2). Even if only one person holds the crucifix and the others say the Paters, etc., the indulgence can be gained (S.C. Indulg., Jan. 19, 1884). The 14 crosses in the church, of course, must be of wood. Temporary removal will not cause the loss of the indulgences. The faculty to attach the indulgences of the way of the cross to crucifixes is given by membership in the Near East Welfare Association (480 Lexington Ave., New York).

Are any prayers for the Pope required after making the stations?

No. The new indulgences for making the stations were decreed by Pius XI, October 20, 1931: a) A plenary indulgence each time. b) Another plenary indulgence is given in addition to the first, if the person has received Holy Communion on that day. If the person has made the Stations ten times and goes to Holy Communion within the month, a plenary indulgence is gained. One who commences the way of the Cross, but does not complete the pious exercise for some reasonable cause, can acquire an indulgence of ten years and ten Lents for each station. There should be some meditation on the Passion. To gain a plenary indulgence fully, the guilt of every sin must first have been removed. When prayers for the intention of the Pope are necessary (for many plenary indulgences), it is sufficient to say one Pater, Ave, and Gloria (S.P., Sept. 20, 1933).

In Confirmation we are said to be made "perfect Christians." What does this mean?

We are certainly not made saints overnight. In Baptism we are spiritually re-born; we receive "gratia regenerativa." In Confirmation we are made better equipped for the battle of life by the "gratia roborativa." It gives more power. Confirmation is a perfection of or a complement of Baptism. Per se, Confirmation before first Communion is the ideal (S.C. Sacr., June 30, 1932). Some parents would not send their children to catechism after Confirmation if the children were not held back till a more

advanced age is reached, e.g., 12-13 years. The Code says that at the age of seven or so Confirmation is given "convenienter" in the Latin Church (c. 788).

Some of my young people are in danger of losing the Faith in State Universities. What can be done?

They are in the near occasions of sin—free or necessary occasions. If they can leave without grave inconvenience, they should do so, and go to a Catholic college. If *necessary,* they must make the occasions *remote.* How? Join the Newman Club; study the books given by the chaplain; ask questions of the chaplain; frequent the sacraments—prayer. Many of our young people are not prepared to answer atheists in class or in reading. There are answers but they do not know them. Let them study, for example, Ricciotti, *The Life of Christ* (Bruce), O'Brien, *Truths Men Live By* (Macmillan), also *Our Sunday Visitor.* See the books mentioned in this latter.

Is installation of a pastor (c. 1444, sec. 1) necessary in order to exercise his pastoral power validly? It seems not, since a priest can be delegated to assist at marriages without installation.

Conclusio non vult. The pastor's power is *ordinary;* his delegate has not ordinary power: two different cases. Canon 1095 makes canon 1444, sec. 1 *equivalently* nullifying (canon 11). Hence installation per se is necessary in order to exercise ordinary power.

What is a "Solemn Mass"? Is it necessary to say "Solemn High Mass"?

A Solemn Mass is one that is sung with the aid of a deacon and subdeacon. A "High Mass" is a "Missa Cantata"—one priest singing the Mass. Some priests speak of a "Solemn High Mass." This is unnecessary.

"What Time Did You Say?"

The revalidation was complete. Both partners were presumably back in the State of Grace. It remained only for them to receive Communion for the first time in years. The priest had taken them into the rectory and they stood waiting while he checked the book for the time of the next day's Masses.

Looking up, he said, "Well, you can receive Communion at the 7:00 or 8:00 tomorrow."

The woman started to speak but the husband silenced her, realizing that she was not well-instructed and afraid that she might pull a boner that would mar the occasion. With the confidently careless air of one who knows his way around in ecclesiastical circles, he took command. "That's in the evening isn't it, Father?"

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JULY, 1950

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Campus Romances
Captain Wings
Circus
Claire Voyant
Complete Mystery
Cowboy Love
Cow Puncher
Crime Does Not Pay
Crime and Punishment
Crimes and Women
Crime Detective
Crime Reporter
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Dagar
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Dead-Eye
Desperato
Diary Loves
Doll Man

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Justice Traps the Guilty

Kid Colt, Outlaw
Killers

Laughs
Love
Law Breakers
Love at First Sight
Love Confessions
Love Diary
Love Experiences
Love Land
Love Letters
Love Memories
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Love Romances
Lovers
Love Scandals
Lovers Lane
Love Tales

Manhunt
Marvel Family
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Modern Love
Moon Girl
Mr. District Attorney
Murder Incorporated
My Desire
My Diary
My Experience
My Love Life
My Past
My Private Life
My Secret
My Secret Life
My Story

Penalty
Phantom Lady
Pictorial Romances
Planet Comics
Public Enemies

Range Romances
Real Clues
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Tex Morgan

Texan
The Perfect Crime
The Saint Detective Cases
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Top Secrets
Torchy
True Crime Comics
True Love

Underworld
Underworld Detective

Wanted
War Against Crime
Western
Western Gun Smoke
Western Life Romances
Western Outlaws
Western True Comics
Western True Crime Comics
Western Winners
Whiz
Wing Comics
Women Outlaws
Wings
Young Allies

Zegra
Zoot Comics

DISAPPROVED MAGAZINES

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Cheers
Comedy

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Crime Exposes
Charley Jones Laugh Book
Confidential Detective

Detective Annual
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Eye
Eyeful

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Famous Police Cases
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Gayiety
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Headquarters Detective
Human Detective
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Joker

Laff
Laff Annual
Life Romances

Line Up Detective
Love Diary
Movie Fan
Movie Fan
Movie Life
Movie Play
Movie Spotlight
Movie Star Parade
My Romance
National Detective Cases
Nifty
Night and Day
Pack of Fun
Peek
Personal Romances
Picture Show
Pix
Police Record Cases
Police Psychology Guide
Popular Songs
Pepper
Police Detective
Real Detective
Real Detective Cases
Real Story
Real Western
Revealing Detective
Screwball
Secrets
Sensational Detective Cases
Show Girls
Sir
Smash Detective Cases
Smiles
Sport Action
Strength & Health
Side Show
Sport Fiction
Stag
Startling Detective
Sexology
Taboo
Ten True Crimes
Timely Detective
Titter
True Cases of Women in Crime
True Crime Detective
True Life Detective Cases
True Crime Cases
True Police Cases
Uncensored Detective
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Kelly
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Love's Lovely Counterfeit
Love's Lovely Counterfeit
Mid Summer Passion
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Nina
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Place of Pleasure
Psyche
Strange Desires
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The Gilded Rooster
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The Crystal Girl
The Lady Said Yes
The Love Toy
The Regenerate Lover
Three Gorgeous Hussies
Uneasy Virtue
Wanton Venus
Woman of Passion
Women of Love
Women Without Love
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The Psychology of Love
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Negligee
No Place in Heaven
Pray for Her Passion
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Porch of Violence
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Tales of the South Pacific
The Bishop Jaeger
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Great Stories of DeMaupassant
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Sex Life and You
LION PUBLICATIONS
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Hungry Men
Soft Shoulders
The Lottery

PYRAMID PUBLICATIONS

Blond Mistress
Palm Beach Apartments

RED CIRCLE PUBLICATIONS

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Hot Date
Passion in the Dust
Why Get Married

SIGNET PUBLICATIONS

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Appointment in Samarra
Ariane
Women in the House
Beyond the Forest
Country Place
Dark Encounter
Devil in the Flesh
Desire Me
Duchess Hotspur
God's Little Acre
Everybody Slept Here
Forever Wilt Thou Love
House in Uplands
Journey Man
Lady Chatterly's Lover
Leona Hanson
Love in Dishelvement
Lady of the Conquerors
Mildred Pierce
Night of Flame
Nightmare Alley
No Pockets in Shroud
Past All Dishonor
Sanctuary
Serenade
Shore Leave
Stranger in Town
The Body in Bed
The Dim View
Fall of Valor
Guided Hearse
Tyranny of Sex
Tobacco Road
Tragic Ground
Trouble in July
Young Lonigan

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As Good as Married
Bachelor Bait
Bad Woman
Bed Time Blond
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Dangerous Love
Devil May Care Girl
Divorce Bait
Easy Virtue
Ecstasy
Fast Woman
Her Day of Sin
Hotel Wife
Hot Number
Illicit Desires
Live for Love
Lust or Love
Love for Sale
Love on Call
Overnight Blond
Passionate Widow
Passion's Darling
Passions of Lena Lane
Shameless Woman
Sin Child
Stolen Love
The Darling of Paris
The Wench is Willing
Three Naked Souls
Unfaithful
Unwilling Virgin
Virgin No More
Wedding Nite Confessions
Wild Passion
Wronged Virgin

Gold In The Dross

Oh, how much better the world would be if we who are **Christ's ministers in the Sacrament of Penance, Christ's ambassadors in the world of unbelievers, and** Christ's Shepherds among the erring and the lost sheep, would lay hold of what **is best in people; look for the gold instead of the dross; there is something good in everybody . . . Help souls back to peace by searching for what is good in them.—Monsignor Fulton J. Sheen.**

The nun thought she'd try something new. She asked the class to jot on a slip of paper their favorite hymn. The scholars bent their heads over their desks a few minutes, and handed in their papers . . . all except Mary.

"Come, now, Mary," the nun smiled, "jot down your favorite hymn for me."

So Mary bent her head and scribbled on the slip. With her cheeks flaming and her fingers all a-twitter, she handed the paper to the nun with the two words: "Paddy Kelly."—**Liam Riordan in the "Irish Catholic."**

Sermon Suggestions

For the month of July — *J. F. Noll, D.D.*

The Bible No Rule Of Faith

July 2, 1950

No religion holds the Holy Scriptures in higher regard than the Catholic, since her sons wrote them and, amid extraordinary difficulties, preserved them for the world. Yet it is essential, in face of the wrong place given to the Bible by Protestants, that we emphasize the fact that the Bible (1) **never** was a rule of faith; (2) it is **not now** among Protestants; and (3) it **could not** possibly be.

(1) The Church flourished, had martyrs by the thousands, apostolic priests and Bishops, before a single word of the New Testament was written. During the next three centuries which followed there was no New Testament for people to read, because it was not even adopted, in its present form, until the end of the fourth century. Yet writers often refer to those very centuries as the "Golden Era" of the Church.

We are calling attention to some facts to be considered versus popular impressions.

Not since the time of Christ has a single nation, or even a small tribe, been converted by reading the Bible. If Christ had intended that people should get their religion by reading the Bible, why was the printing press not invented in the first century of the Christian era instead of the fifteenth? If people were to receive their faith by reading the Bible, how much longer must half the world's population wait to be taught to read?

Millions of copies of the Bible in many languages are distributed every year by the Bereans and by Protestant organizations, but Protestant churchmen themselves admit that they are not being read, are converting comparatively few.

(2) Do you know of any person who ever received his faith by reading the Bible? Most Protestants, like Catholics, follow the religion of their parents, and converts to Protestantism need to do nothing more than to "take Christ as their Savior." It is **after** they join the Church, if ever, that they begin to read the Bible.

The parent Protestant religions have "Confessions of Faith"; their members are expected to be bound by the teaching of their synods, and by decisions made at official conferences and Conventions.

If they regarded the Bible as a Catholic book, which it is; if they believed that they had to accept the infallibility of the Catholic Church before they could accept the authority of the Bible—which they must—it is not likely that they would urge its reading at all. How would Bible-reading make one person a Presbyterian, another a Lutheran, another a Methodist, another a Baptist, another a Quaker,

if all that it contains was clearly presented?

(3) The Bible could not possibly be the rule of faith for most people. According to "the Bible only" theory even the child would have to receive the knowledge of its faith from the Bible, and not from its parents or from any clergyman. The child would be obligated to read through the entire New Testament after making certain, on his "private judgment," that he actually has an inspired book and the complete teaching of Christ. If he should discover in his Bible-reading that one must have faith if he would please God; that one must believe if he would be saved, how could he be certain that he was learning all that he had to believe; and that his interpretation of what he read would be more dependable than that of the thousands of others who draw different meanings from the same Bible texts? The fact is that our separated brethren must actually depend on Catholic tradition and history, and on the infallibility of the Catholic Church, for the settlement of the very first question of their faith.

The reformers themselves, breaking with Rome, found it necessary to look for some other authority for the support of their faith and they all hit on the Bible. But Zwingli charged Luther with corrupting the word of God, and Luther, in turn, called the translators of the Zwingli Bible, "a set of fools and imposters."

The Protestant Bible has been revised several times because of the errors discovered by the scholars. The King James version, for instance, contained thousands of technical errors.

Conclusion: It is divine faith we must have in order to reach our supernatural destiny. We must be as certain of the correctness of our faith as were the Apostles who received it directly from the Son of God. That is possible only through a divinely protected Church. Protestant churchmen would recognize this if it were not for its implications. Centuries of experience have taught the lesson most forcibly that no one can find the full truth apart from an infallible teaching authority, just as, without such an authority, the Bible itself can have no appeal to a confused world.

The Bible

July 9, 1950

The Bible contains much of divine revelation, but not all; in fact, some of the writings of the Apostles were lost in the first centuries, before the Bible was presented to the world in its present form.

(1) It was in the late fourth century that a Council of the Catholic Church, held in France, declared the writings now known as the Bible to be the "Word of God." Protestants accept that verdict, while, at the same time, they say the Catholic Church can err.

The Catholic Church had the Bible all to herself until the so-called reformation—only a little over 400 years ago.

However, Protestant churches reject some of the clearest pass-

ages in Holy Scripture, such as those relating to the Holy Eucharist, to the Sacrament of Penance, to the position of the Pope and Infallibility. They reject these things because they could not claim them for themselves. Apostolic succession is needed if the Church is to have these things today, and the Catholic Church is the only Church which can prove the succession of its Popes and Bishops from the time of the Apostles. The other churches came into existence 1500 years after the first Pope and the original Apostles.

The Catholic Church makes a great deal of the Bible, took great pains to preserve it through the centuries, yet she is accused of "keeping it from the people."

The Old Testament was written in Hebrew and the New Testament in Greek, with the exception of St. Matthew's Gospel, which was also written in Hebrew. These original writings have long been lost. Hence how could anyone accept modern versions as his guide, and at the same time, reject the authority which passed favorably on their inspiration?

(2) The Protestant Bible is not, in all respects, the same as the Catholic. The Catholic Bible contains seven Old Testament writings not included in the Protestant versions. The official Catholic Bible is the Douay version. The Protestants use several, notably the King James version and the Revised Edition, which Protestant scholars claim to contain many mistranslations.

Why does the Catholic Bible contain more Old Testament books?

Because the Catholic Church, which declared all the books accepted by Protestants to be inspired, also declared those seven to be inspired. There is the same authority back of the latter as back of the former.

The Jews outside of Palestine used a Greek translation of the Old Testament called the "Septuagint," or the Alexandrian Canon, named after the city of Alexandria, in Egypt. This contained all the books in the Catholic Old Testament. But the version used by the Jews in Palestine did not contain them. But most quotations from the Old Testament are taken from the Alexandrian version, which did contain those seven books.

Do non-Catholics give any special name to these seven books?

Yes, they call them the Apocrypha, which means "doubtfully inspired."

Does the Catholic Church encourage the laity to read the Bible?

Surely. But since the Church was commissioned to be the world's teacher in matters of faith and morals, Catholics do not feel the need of reading it for purpose of finding their faith in it, but rather for the strengthening of their faith and piety. Their religion existed before the New Testament of the Bible was written. The Church wants her people to read the Bible every day and offers special favors to Catholics who will do that.

(3) Is it true, as enemies of the Catholic Church maintain, that the Bible was chained during the Middle Ages?

The Bible was not chained in the sense they would imply by their charge. But the wooden cover of a large manuscript Bible, spread open on the table in most of the churches, was sometimes chained to the floor or the table to prevent it from being carried away. You have seen telephone directories in public

places fastened to the stand by a chain. The directories are there in order to be used, but chained in order that they may not be stolen. A manuscript Bible represented many years of work, and you can be sure that few Protestants would have a Bible if it meant "copying" another's Bible by hand on costly vellum or parchment!

Does the Catholic Church disapprove of the private interpretation of the Bible?

Surely she does. Just as every American rejects the idea of the private interpretation of the Constitution of the United States. Both the Bible and the Constitution need a Supreme Court, or an authorized interpreter.

Many times a year appeals are made to the Supreme Court of the United States for a different interpretation of the Constitution than was given by local and state courts. The decision of the Supreme Court may not be infallible, but it is final. It must be accepted by the nation.

In the same manner when interpretations of Holy Scripture, which are contradictory to what had been always accepted by Christians through the ages, are presented to the Supreme Court for the right answers, they are given and must be accepted: "Whatsoever thou shalt bind on earth shall be bound also in Heaven"; "the gates of hell shall not prevail against it"—namely the Church of God; "the pillar and the ground of truth."

The principle of "private interpretation," which St. Peter condemns, is responsible for the confusion prevalent in hundreds of religious sects which constitute Protestantism today.

No Inconsistencies In Religion

July 16, 1950

In a religion proceeding from God we must expect to find truths so correlated, so inter-dependent, that logic can draw very evident corollaries from them — and the Catholic religion is found to be such a religion by every sincere and earnest intellectual investigator. He finds no inconsistencies, but rather finds his own reason wonderfully assisted. If one only assumes that God might have made a revelation, he should not try to verify his assumption by approaching with hostility, but with an eagerness to become convinced, because his eternal welfare may depend on it.

(1) Most Americans act as though they were atheists, while deep in their consciousness they are far from that. They are atheists in practice, in so far as they seldom pray to God, do not participate in public worship, do not make religious instruction available to their children, do not even care to discuss religion, and seemingly prefer to be indifferentists. They grant that nature is governed by laws, but they do not relate these laws to a Law-giver. They would not like to be accused of believing that nature itself is God, but if no one gave nature its laws, and yet nature is governed by laws, nature itself would be God. But laws point to intelligence, and a material universe could not be intelligent.

If the material universe and everything within it had a beginning, and will have an end, even if millions of years in the future, then it could not be God. If the universe had a beginning, then it must have received that beginning from God, even if it was all wrapped up at one time in a tiny atom, because even an atom could not have produced itself. Something can never automatically be produced from nothing.

There are some **professed** atheists, and most of them belong to an organization called the four "A's," which stands for the American Association for the Advancement of Atheism. They, like the apostles for Communism, are very aggressive in fighting Him, Who, they claim, does not even exist. Therefore, by their action, they belie their profession. They are the ones who initiate movements against religious institutions and particularly against the Catholic school system. Observing that most Americans are indifferentists they are quite satisfied with that neutral position, but also realizing that there are more than 3,000,000 children in parochial schools where they receive very definite doctrinal and moral instruction, they try to stop this in every way. Hence they take the leading part in opposing even bus transportation of children attending religious schools, and they were the ones who came to the support of the atheist woman who objected to the teaching of religion to her child through released time

(2) If there were nothing in this universe but our earth and the planetary system surrounding it, every thoughtful person should see God in the provision made for the care and sustenance of some 2,000,000,000 people who inhabit this earth. If they reflected on the provision made for their own care here below, they would say "Amen" to the following observations made by A. Cressy Morrison, former President of the New York Academy of Science:

"The earth rotates on its axis one thousand miles an hour; if it turned at one hundred miles an hour, our days and nights would be ten times as long as now, and the hot sun would burn up our vegetables each long day while in the long nights any surviving sprout would freeze.

"Again, the sun, source of our life, has a surface temperature of 12,000 degrees Fahrenheit, and our earth is just far enough away so that this 'eternal fire' warms us just enough and not too much! If the sun gave off only one-half its present radiation, we would freeze; and if it gave half as much more we would roast.

"The slant of the earth, tilted at an angle of 23 degrees, gives us our seasons; if it had not been so tilted, six vapors from the ocean would move north and south, piling up for us continents of ice. If our moon was, say, only 50 thousand miles away instead of its actual distance, our tides would be so enormous that twice a day all continents would be submerged; even the mountains would soon be eroded away. If the crust of the earth had been only ten feet thicker, there would be no oxygen, without which animal life must die. Had the ocean been a few feet deeper, carbon dioxide and oxygen would have been absorbed and no vegetable life could exist. Or if our atmosphere had been much thinner, some of the meteors, now burned in space by the millions every day,

would be striking all parts of the earth, setting fires everywhere.

"Because of these and a host of other examples, there is not one chance in millions that life on our planet, is an accident. By unwavering mathematical law we can prove that our universe was designed and executed by a great engineering intelligence" (Reader's Digest, December, 1946).

(3) Many who claim to believe in God, but do little to show it, call Him the "Supreme Being," the "Architect of the Universe," but that is thinking of only **one** attribute of God, namely, His bigness, His greatness, His majesty. Religion fully grasps the bigness and greatness and majesty of God, but sees Him also in all His other attributes, for He is a perfect Being, and would not be that if He did not possess every quality belonging to a perfect Being. He must be "good," "merciful," "loving," "just." These are dictates even of philosophy.

The astronomer, who is also a philosopher, does not merely study the magnitude of the universe, but is forced to draw conclusions which harmonize with every teaching of faith. But the astronomer, who is not a philosopher, who claims that his business is merely to study the phenomena of the heavens without even concerning himself about causes, may remain an agnostic. The philosopher-astronomer not only recognizes and reveres the great Architect of the Universe, but he deduces from what he sees through his telescope that this Architect is infinitely intelligent and wise, which means that He must be a Person.

Catholic Teaching Does Not Create Ill Will

July 23, 1950

Instruction given to Catholics is chiefly **positive,** calculated to convince them that theirs is the "Church of the living God, the pillar and ground of truth" (1 Tit. III, 15); that it is also the repository of supernatural things needed for everlasting union with God. Protestant instruction and literature are chiefly negative, calculated to warn people to beware of the Catholic Church which, it is claimed, has strayed away from Christ and even become corrupt.

Catholic instruction does not, of itself, therefore, create a prejudiced mind in relation to other faiths, while Protestant instruction does prejudice people against Catholics. The common generic name accepted by all non-Catholic denominations is derived from the verb "protest." Protestant churchmen have felt the weakness of this position, and today represent that their religious bodies do stand for things positive, such as for the Bible, for Private Judgment, for Christ as the only Mediator. But do they?

(1) Has the world any defender of the Bible, as a book inspired in its entirety, other than the Catholic Church? If it were not for the Catholic Church Protestants would not have the Bible, and today they can prove the Bible to be genuine and inspired only on the authority of the Catholic Church. Since they repudiate that authority in respect

to everything else, they are certainly inconsistent in accepting it in respect to the Bible.

But why extol the Bible on the one hand while rejecting much of its teachings on the other? For instance the Bible is nowhere plainer than in its teaching concerning the real presence of Christ in the Holy Eucharist, and Protestants do not accept that most important doctrine because they are aware that to have it in the Catholic sense requires Apostolic succession, which their clergy lack.

The Bible teaches the doctrine of the indissolubility of the marriage bond, but Protestants are allowed to remarry after a civil divorce, and ministers themselves are divorced or are married to divorcees.

The doctrine of sanctifying grace is taught very clearly in Holy Scripture, but very few except Catholics know what sanctifying grace means.

The Bible becomes a fetish to Protestants, whether it be a genuine version or not, whether it contains mis-translations or not. No charge is more unfounded and absurd than that which represents the Catholic Church suppressing the Bible. Didn't it have plenty of time to suppress it during the fifteen centuries before Protestantism was born, when it had the whole book all to itself?

(2) No educated Protestant believes in the Private-Judgment way of interpreting the Bible any more than he believes in the private-judgment way of interpreting the Constitution of the United States. Protestant churches today are advocating "union" based, not on private judgment, but on the acceptance of fundamental beliefs to which most of them are expected to subscribe.

If Protestants actually believe in the Private Judgment theory, why do they find fault with religions which differ from their own? Why are they now looking for some kind of union through a Federation of sects in this country, and through a World Church Council? Why do they object to the Seventh Day Adventists observing the Saturday instead of the Sunday for public worship, especially since the Third Commandment reads: "Remember thou keep Holy the Sabbath Day," which is Saturday and not Sunday?

What was the meaning of Christ's prayer that all His followers "may be one," even as He and the Father are one? What did He mean when He said there would be "one fold and one shepherd"? What does St. Paul mean when he speaks of "One Lord, one faith, one baptism"?

These texts are wholly opposed to "private interpretation" which tends to disrupt the unity of the Church and the unity of believers.

Slogans are accepted without examination and, therefore, they deceive many. Such slogans are "The Bible and the Bible only is our rule of faith"; "Private Judgment is the only safeguard of religious freedom"; "There is only one Mediator, namely, the man Christ Jesus."

(3) Referring to Christ as Mediator, St. Paul clearly distinguishes between the Mediatorship by redemption which belongs only to Christ, and mediation by intercession, which he practiced himself by asking for the prayers of his converts, and which he recom-

mended to them, namely, prayer for one another by one another.

You hardly need to be told that all the official prayers of the Church are offered to the Heavenly Father through Christ the one Mediator by redemption. But God can be appealed to, and Christ can be appealed to, through His friends, the saints, and through relatives and friends still living on earth.

"Pray for me" is a very common request even among Protestants. But when they ask for the prayers of another they ask that he act as mediator between them and God.

Hence Protestantism does not actually stand for the three things which it emphasizes as "positive" teaching. Numerous Americans who were very sympathetic towards Communism a few years ago find it difficult to change their attitude even now, after all the world has learned that Communism is atheistic, is anti-Democratic, is oppressive.

Conclusion: Intellectual converts to the Catholic faith in every country frankly admit that they had been indoctrinated with prejudices in their youth, and that these kept them even from giving a hearing to the Catholic Church. But after having been moved to make an impartial study, they could not help feeling bitterly ashamed of themselves for having seriously entertained such unfounded ideas.

Before his conversion, the great Newman wrote: "Union with Rome is impossible"; after his conversion he taught and wrote that union with Rome is absolutely needed for actual membership in the "body of Christ." It became very plain to him that we cannot be united to Christ, the Head, without being members of His body.

Schism from the Mother Church, he held with Christ, is like "a branch cut off from the vine" (John XV, 4).

Questions On Religion Easily Answered

July 30, 1950

The high-school student should be able, at least in his Junior Year, to answer practically all questions about religion if he would only take account of three fundamental principles. They are (1) that most people of our country belong to no religious organization at all, and, therefore, do not know the ABC's of religion, and can only ask questions, but can answer none; (2) that those who belong to the Protestant churches claim that the Bible which, they say, is the only Rule of Faith, should be consulted for the correct answers; and (3) that for Catholics the infallible teaching authority of the Church is the supreme court which alone can give the absolutely correct answers.

(1) People who belong to no church, and who place all religions in the same category, realizing that they differ so much among themselves, maintain that one can save his soul outside of all religions. They would be right if there was no single Church which could prove its divine origin, its divine authority

to teach matters relating to faith and morals. If all religions were equally good, because they would all then be human, none would be necessary for salvation.

To such people we must prove that the Son of God came down to this world not only to redeem mankind and throw open the gates of Heaven to human beings, but to teach a definite plan of salvation, God's plan. If He did this, then that plan is the **only** plan of salvation. If others are ignorant of it, but are trying to do their best in their own way, and would be willing to accept that plan, or embrace the Catholic Church, they might be saved. One need only to regard the Bible as history to learn that Christ was God. It records His miraculous birth, and the many miracles that He wrought, which only a God could do, such as raising the dead to life, raising Himself to life after He was crucified. Then, as St. Augustine remarks, the spread of His faith throughout the world by twelve illiterate men against the persecution by the powerful Roman Empire is itself the greatest of all miracles.

From the admission of infidels we must conclude that Christ was God. They refer to Him as the saintliest character that ever lived on earth, but He could not have been that while deceiving the people. He certainly would have deceived them if He claimed to be God and insisted on being accepted as God if He were not.

Then in God's plan of salvation supernatural things must be used in order to attain a supernatural end, and no human religion can invent supernatural things which, as their very definition implies, require God to be the Author.

(2) If the non-Catholic quotes Holy Scripture to you, you can confound him at once by asking (a) how he knows that the Bible is inspired, (b) how he knows that the English translation which he has is in keeping with the original.

He has no other proof of the genuineness of the writings of Holy Scripture, or of their inspiration, except the word of the Catholic Church. He would not even know that the gospels were written by Matthew, Mark, Luke and John, or that the Epistles were written by those whose names they bear, except on the authority of the Catholic Church. He should know that the Bible is our book, which our Church had all alone for fifteen centuries before there were any Protestants; that, during the time, faulty translations might have been made, mistakes might have crept in when the early Scriptures were copied a thousand times during the centuries; that the Church might have altered the Scriptures to serve her own interests. Hence the Bible should really mean nothing to the Protestant, but only to the Catholic, yet he calls it his "Rule of Faith." He does not realize that in accepting the Bible on the authority of the Catholic Church, he professes his belief in her infallibility, which, in words, he would not be willing to admit.

Furthermore, Protestants teach that every person may read the Bible and gather his own religious ideas from it. This has occasioned hundreds of different Protestant sects, practically all of which contradict one another and, therefore, could not be divine.

(3) People receive their knowledge about everything else on authority. No student of astronomy, for instance, tries to prove by

his own personal efforts, whether the sun is 93,000,000 miles away, whether it is 100,000 times larger than the earth, whether light travels at the rate of 186,000 miles a second. There is no way of knowing anything about past history except on the authority of those who write about it; the child who goes to school is supposed to accept the authority of the textbooks and of the teacher. Now if such knowledge is received on authority, evidently religious knowledge must be so accepted, because how could we determine what plan God would have for our salvation? He does not owe us Heaven at all and, therefore, did not need to offer it to us on any terms. If He has offered it at all, we must learn what His terms are and follow them.

Religion comes down from God to man, and is not invented by man and proposed to God for His approval. Most people act as though any one might start a religion and promise God's Heaven for following it. This is sheer nonsense, because, according to the old adage, no one can give to another what does not belong to him. Only God can give Heaven, and only God can lay down the terms for its acquisition, and only a divine Church, representing God, possessed of supernatural things, and actually commissioned by God to teach mankind, can meet these requirements. It was not to everybody, but only to the Apostles and their successors that Christ said: "Go ye, therefore, and make disciples of all nations;" "He who hears you hears Me."

It was only to the chief of the Apostles and his successors that Christ said: "Whatsoever thou shalt bind upon earth shall be bound also in Heaven;" "Feed My lambs, feed My sheep."

The Catholic who accepts the infallible authority of his Church cannot be misled. Every other authority is human and liable to error. Hence the Catholic has "peace in believing."

Conclusion: Therefore do not be afraid to argue religion if you keep in your mind the three different groups of people in the world. Whenever you are asked a question containing a quotation from the Bible, put your questioner on the spot by asking him whether he knows he is quoting from a Catholic book, and that unless he accepts the infallible authority of that Church he has not any certainty that he is quoting inspired writings.

You should ask the questions, and you would find that he could not answer any. Ask him to recite the Ten Commandments, the eight Beatitudes; ask him what a Sacrament is, and what grace is, and you would stump him. The people who belong to no Church, and who hold that one religion is as good as another will readily admit that that could not be true if among the many religions one was actually founded by God, and enjoyed His protection. There is only one which is essentially different from all others, in that it is not merely a religious organization, but a divine organism, which is made up of the body formed by Christ, and into which was infused the Holy Ghost, as its soul.

"Mommy," said little Johnny, home from a catechism lesson, "if the Blessed Virgin is Our Lord's Mother, who is this King James Virgin?"

Book Reviews

Mother Seton

Rev. Charles T. White

Doubleday & Co., Garden City, N. Y., 1949, pp. xx-300, $2.50.

OF extreme interest is a new life of our own Mother Seton written by Rev. Charles T. White in 1853 What is new about it? It has newly been reissued, rewritten and rearranged, all with an eye to simplicity, conciseness and clarity. The matter of the old work for its basic values has been retained, Father White having been a diligent and patient student and balanced judge of the facts and having at that date enjoyed advantages no longer obtainable: personal acquaintanceship with William and Catherine Seton (Mother Seton's son and daughter) and first-hand information from the Sisters of Charity. All this, one readily perceives, makes the work singularly valuable. It has been called "The Bible of the Cause of the Canonization of Mother Seton" by officials of the Sacred Congregation of Rites. Further, it has been approved as a substitute for living witnesses in the process of canonization.

One will read it with ease, thanks to the competent revision, and with confidence, in view of Fr. White's integrity, and with delight since it so faithfully mirrors Mother Seton.

The value of the present edition is greatly enhanced by a carefully appreciative study from His Excellency, Archbishop Cicognani, an ardent admirer and promoter of sanctity in America; as well as by a brief introduction written by Fr. Salvatore Burgio, C.M., Vice-Postulator of her cause.—G. J. Gustafson, S.S.

De Sacramentis

Emmanuel Doronzo, O.M.I.

Bruce Publishing Co., Milwaukee

Five vols. to date, viz., De Sacramentis in Genera, 1946, pp. xviii and 595, $3.75; De Baptismo et Confirmatione, 1947, pp. xi and 453, $5.50; De Eucharistia; 2 vols., viz., De Sacramento, 1947, pp. xiv and 780 $10.00; De Sacrificio, 1948 pp. x and 419, $7.00; De Poenitentia, Tome I, De Sacramento et Virtute, 1949, pp. x and 517, $7.50.

THIS series of texts on Sacramental Theology is well planned and excellently executed in the volumes which have thus far appeared. Fr. Doronzo seeks to establish a proportion between the data of Revelation and the speculations and conclusions of theologians regarding that data. In this he succeeds admirably, producing a work that is well balanced, though, as he himself is quick to note, not an equally distributed, presentation of both positive and speculative theology. It is, moreover, Thomistic in the best sense of the word. It is not merely **ad mentem S. Thomae**, but strictly **duce S. Thoma.** Fr. Doronzo follows faithfully wherever possible the divisions of the **Summa Theologica,** supplementing it with further sections that have become necessary since the time of Saint Thomas, namely, the Tridentine and post-Tridentine developments in Sacramental Theology brought about by Protestantism and its many ramifications. Likewise the text of the

Summa is not simply referred to or quoted in solitary excerpts, but is made the basis in ipsissimis verbis, of both his arrangement of each chapter and his detailed development of each question within the chapters.

This last arrangement is a reassuring demonstration that the Summa Theologica can be used in the classroom, though the thorough analysis given by Fr. Doronzo to many minor points of controversy lessens the work's practical utility for the average seminary classroom. For the student seeing these parts of Theology for the first time it is apt to be more confusing than enlightening. However, for the student who wants more than is given in the usual classroom manual it is a real contribution to the science of Sacramental Theology, combining the best of the past and suggesting new approaches for the future.

Particularly commendable are the format and the appearance of these volumes. The printing and binding are exceptionally well done; the footnotes rich and well spaced; the five-fold index thorough, assuring a short and successful search for even minor points of interest. I hope that the series is completed quickly on the same high level.—Bart M. Reilly, S.S., S.T.D.

The Priest at His Prie-Dieu

Robert Nash

Newman Press, Westminster, Md., 1949, pp. 300, $3.00

FATHER NASH herein offers pages of sound and solid meditations, fifty-two in all, arranged according to the Ignatian method. The book, an outgrowth of his desire to be practical and helpful, cannot fail to meet a responsive audience. One foresees for it a wide diffusion and the accomplishment of much good.

Though you scarcely ever read prefaces, do read this one. It is indispensable to the right use of the meditations and it will prove inspiring as well.—G. J. Gustafson, S.S.

Epicurus, My Master

Max Radin

The University of North Carolina Press, Chapel Hill, 1949, pp. 142, $2.75

THIS is an altogether admirable book which will, however, get a slight hearing, for it is neither suggestive nor salacious. It is an imaginative but controlled biography of Atticus, Cicero's famous friend, known to most of us from our struggles of long ago with various enigmatic phrases like "Cicero Attico sal. . ."

Unfortunately it will get a slight hearing for it moves along a gently persuasive plain of reason which today is persuasive to so few for so short a time.

Atticus, old beyond the accustomed span, sick and musing, exposes the principles which had guided his life while he dispassionately unfolds and appraises it. One can catch the flavor of the book almost from a single quotation: "Not to use reason is as silly as not to use our eyes. It is as though an animal preferred to run on three legs instead of four." The dust-jacket bids us draw "implications for our own time." It is not difficult to do so, but the advertiser need not offer so adventitious an allure. The book stands on its own merits as an exposition

of what Epicureanism must have been in the lives of its finest examplars, its weaknesses and its strength.

Through its pages move most of the great figures of the age of the fiery Antony and the chilled, chilling Augustus. It will, of course, inevitably invite comparisons with the Marius of Pater, though that classic is laid in the later age of Aurelius and can thus set off Epicureanism against a then nascent Christianity.—G. J. Gustafson, S.S.

Erasmus Tyndale and More

W. E. Campbell

Bruce, Milwaukee, 1950, pp. 288, $5.00

OF making books about the Reformation there is no end: and it must be very difficult to make an end to a book about the Reformation.

That is why one might take up the triple-titled yet modest-sized work of Professor Campbell expecting it to be not much more than a series of dates and events. Any one of even the more abbreviated biographies of Saint Thomas More or Erasmus at least equals this book in size: Professor Campbell is able to include a satisfying life of William Tyndale and yet keep the voume within handy proportions. The marvel of the volume is that it says so much in such brief compass, and yet has the unhurried way of truly scholarly endeavor.

Saint Thomas More, Desiderius Erasmus, and William Tyndale are very well able to speak for themselves. It is the charm of Professor Campbell's work that he allows them to do most of the talking. Saint Thomas More comes through the centuries chatty, witty, and clear as crystal: Erasmus speaks his own cause well, too, now that modern scholarship is giving him a chance to do so. And William Tyndale is no backward fellow, but certain associations have left their mark on his manner of speech. Wherefore he needs a host like Professor Campbell to keep him from getting his apologetic attempts tangled up in epithet and diatribe. And the reader, a sort of fourth guest, finds himself getting in a frequent word: in such charming company, he is in no need of getting it in edgewise.

As we have said, the completeness of this book is a marvel to ponder. In some respects there is more of fulness and finality in this account of the lives of the three in the title than more specialized works have given. A great deal of the silly mystery which a former school of historians wove about the life of Erasmus is dispelled by the simple process of noting that he set out for Paris for the first time with the full consent and blessing of the Bishop whose secretary he was, and quoting at length Erasmus' letter to the prior of his proper monastery twenty-five years later, wherein he sets forth his reasons for not wishing to return. Erasmus' friendship with one Saint is well known. A year before his death he published his treatise on the art of preaching, which he had begun at the suggestion of another old friend, Saint John Fisher. In recording which Professor Campbell displays remarkable skill in vividly showing how the persons of Reformation times acted themselves, and reacted on one another.

The career of William Tyndale is

fully traced: it is an arresting succession of scenes to contemplate. We see Tyndale being given short shrift by the Bishop of London as he seeks the opportunity to do his scriptural work (not that the Bishop didn't have his reasons, and good ones, too, no doubt). Then Tyndale goes to Germany and, as Saint Thomas More writes, "gat him to Luther straight." And, last scene of this act in this particular series of events, Bishop Tunstall writing to Erasmus in 1523, that the whole Church expected him (Erasmus) to take up the cudgels against Luther.

The life of Saint Thomas More is familiar to all students of the English Reformation. Professor Campbell is not afraid to repeat familiar things for the sake of completeness. In the life of Saint Thomas More, Tyndale and Erasmus move about, sometimes as principals, sometimes as foils—but always cleverly directed by Professor Campbell towards the clarity and fulness of his entire work.

More, Erasmus, Tyndale—three names and three lives chock-full of events, interacting, being interwoven, to produce the story of the Reformation in England. And that story is an unending source of research, scholarship, and lively interest. Professor Campbell's book is the quintessence of scholarly research: and it is as interesting as any of Monsignor Benson's novels of the period.—Aloysius E. Bernhard.

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Continued from page 490

ter has first pick of the school. The boys who can sing are taken into the choir. But they're eligible for the altar only if they have first demonstrated that they couldn't carry a tune in a bucket.

Correspondence

Suggests "Swap-Shop"

Editor:

A FINE new feature in The Priest would be a one or two-page clearing house section for ideas—something more than ideas gleaned from the regular Letters to the Editor and Currente Calamo —ideas and suggestions your readers applied successfully in their own fields of priestly activity and which they would like to be of service to others. Fr. John Smith of the Peoria Diocese, for example, has hit upon a novel, effective plan to curb absenteeism from his Saturday religious instruction class for children. I'm faced with the same problem and am frantic in search of a solution. This Idea Swap-Shop or "Can You Use It" feature in The Priest would be an excellent way for Fr. Smith to bring his plan to my attention. Methods, short cuts, new angles

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and twists in solving age-old problems etc. . . . which others found successful, suggest themselves as worth a trial. Priests all over want tips on methods other priests found successful. Suggestions and ideas couched in editorial and article-style language are effective sometimes. It seems to me, much more effective and more stimulating incentives to activity are ideas others have found successful. I know I'm to contact as many fallen-aways as I can, but how to buttonhole those apparently unapproachables? If I read how Fr. Murphy of New York tackled that particular problem successfully, who knows, I might be encouraged to give his methods a try.

Will Father John Smith bother to dig out successful ideas from his experience to send in to **The Priest** to pass on to potential users? I think he will. He's not narrow in his interests and zeal, and he does want to help the cause of Our Lord even beyond the confines of his respective parochial assignment. He'll do this if he's given a chance. He hasn't been doing all he can to be Church-wide in his desire to help, for many reasons or excuses. I think the biggest of these reasons or excuses is good old familiar human respect. Father doesn't want to step out of line, he doesn't want to be regarded by other priests as an operator, a politician, a priest not satisfied to do the work assigned to him but looking elsewhere for an outlet to his imagined talents. Father wants to help all his co-workers in our common vocation but he's embarrassed to see his name in print. Would it be bad to encourage anonymity? A idea on an unsigned postal card would be enough. And

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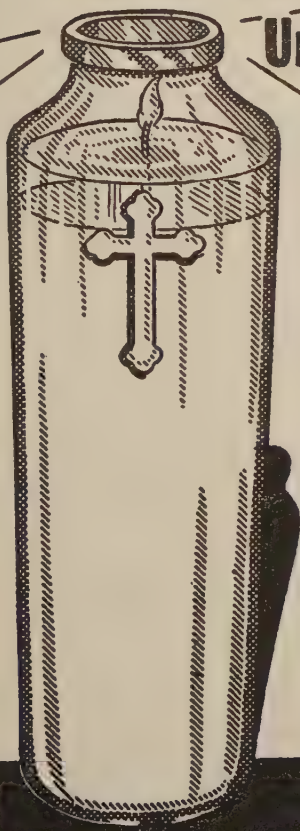

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wouldn't Fr. purr contentedly around the rectory should he recognize in **The Priest** an idea of his that the Editors thought worth while passing on!

What kind of ideas would be suitable material for a monthly feature in **The Priest**? On the enclosed sheet you'll find samples: if even one of these is worth while, wouldn't other priests submit ideas worth passing on?

Magazines and newspapers soliciting ideas, stories, anecdotes etc. . . . from their readers encourage this reader activity with monetary rewards. Priests submitting these ideas to **The Priest's** Clearing House aren't interested in the modest money rewards the magazine could afford. However, for each published idea, wouldn't it be a fine gesture for your Business Manager to send a six months or a year's subscription to **The Priest** to some missionary in foreign lands?

With every good wish that Our Lord will continue to bless your work,

Sincerely,

Anonymous

Michigan

SAMPLES

1. Last Lent Fr.————in the Erie Diocese got the local newspaper editor to run "The Greatest Story Ever Told" as a daily feature. Arrangements are now being made to print excerpts regularly from Fr. Keller's "Three Minutes a Day."

2. Fr. ———— in the Madison Diocese has over 20 of his young parishioners attending secular col-

leges in other cities. He has written a letter about each of them to the various Newman Club chaplains at the schools, giving their religious background. The students learned of this and appreciate their pastor's interest.

3. Fr. ———— in the Marquette Diocese has a dozen parishioners in the service. Fr. has written to their respective chaplains, giving an account of what the service chaplain can expect of them in the way of religious activity and what they need most in the way of guidance.

4. Fr. ———— in the Brooklyn Diocese sends marked copies of Catholic magazines containing articles of pertinent interest to men in public office.

5. Fr. ———— in the Winona Diocese visits the local hospital several times a week. He arranges his time to be at the hospital just after the regular visiting hours. This gives him a chance to visit casually with non-Catholic patients when no bigoted relatives are around that might resent this courtesy; patients that didn't have visitors that day particularly appreciate that, even if no one else bothered to call, at least the priest came.

6. Fr. ———— in the Boston Archdiocese has a lot of unionized laborers in his parish. He has with permission reprinted the Encyclical of the Popes on Labor in langu age and in length adapted to the capabilities and education of these laborers.

7. Fr. ———— in the Cleveland Diocese contacted the heads of

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each of the 200 families in his small town parish. He asked them for the names of all those they knew living elsewhere who would be Catholics but apparently have fallen away. He passed on this information in a form letter to other pastors in which these fallen aways were living; in the case of those living in large cities, he addressed the form letter to the Chancery Office of the Diocese, to the "Pastor of parish in which 1234 Washington St. is located."

8. The Fathers in the ———— Deanery of San Antonio Archdiocese regularly exchange copies of their Sunday parish bulletins for worthwhile filler material the others might use.

9. Fr. ———— in the Fall River Diocese has increased the attendance at daily Mass through having (through individual contact) each of the daily communicants in turn encourage one other to come.

10. Fr. ———— in the Camden Diocese looked over his library books, picked out those volumes he knows he hasn't even looked at in the past five years and doesn't expect to open in the next five, packed them, and sent them to seminary libraries requesting books.

A good enough idea, we feel, but this little magazine already has enough departments. We hesitate to shorten our space needed for feature articles.—The Editors.

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Correspondence

Catholic Medical Schools

Editor:

YOUR April issue carries a letter urging that something be done about "the paucity of Catholic medical schools." May I exhort the readers who will one day be the bishops of America not to expect one religious order to carry the enormous burden of furnishing all the Catholic medical education in the United States.

If the secular clergy cannot accomplish the task, let us help other orders to build and maintain such schools. It is the bishops' task to educate.

Sincerely yours in Xto.,
A. Y. C.

San Francisco

Enjoyed Fr. Reinhold

Editor:

FATHER REINHOLD'S article, "The Breviary in the Vernacular," in the June issue of The Priest amazed me at the prospect of a possible change to make the Office a prayer from the heart, and not mostly of the lips.

Congratulations, Father, for your thorough and enlightening and very practical exposition of the problem. It is most encouraging.

Would it not be possible to have an informal poll among us clergy in the States about this very important matter of our priestly lives (as you stated has been done elsewhere of other subjects)? Perhaps we could interest Cardinal Nasalli-Rocca to assist us.

Sincerely yours in Christ,
M. Fogarty

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Correspondence

Father Goes on a Vacation

Editor:

"WHO is that priest taking the pastor's place while he is on his vacation?"

"Well, where were you last Sunday? Didn't you hear him tell us that he was from North Dakota, and that he is just exchanging places with the pastor for a month? They both felt that they needed a change of scenery, and this was the best and cheapest way to get it."

Such a conversation might briefly introduce an idea that was presented to us in class by one of our seminary professors a few years ago. We got around to the subject of priests' vacations for some reason or other and our prof suggested the idea that we priests might do well to consider exchanging localities for a few weeks' vacation now and then. There were a lot of pros and cons offered by the class but most of the arguments against the suggestion were personal rather than fundamental.

We like to talk about the great brotherhood of the priesthood; how young men are brought together from all parts of the country to be educated in the same school; that through such associations they develop lifelong friendships and interests. We want brother priests from other parts of the country to feel perfectly welcome to drop in on us in their travels, and we like to feel that we are welcome at the rectories along the way on our trips.

Well, if there is such a fraternity among us why couldn't the idea of exchanging pulpits with brother

priests in other dioceses be encouraged as a safe and healthy means of relaxation and change? Our "separated" brethren have such an arrangement in some localities and it seems to work out all right.

Let's be honest with ourselves. Vacations for priests do present a problem, both financially and spiritually. Where can I go for two or three weeks and remain every inch a priest, roman collar, cassock, breviary and all? Where can I find the necessary diversion and change of scenery to recoup my strength, nourish my soul, and improve my disposition? An ocean cruise to Bermuda? A week at the Waldorf? A month on the Riviera? Interesting enough if I could afford it, and more important still, if these places and types of recreation were in conformity with the dignity of my calling.

Here I am a pastor in a little village parish up North. For five cold bitter months of winter I struggle with ice and snow, frozen brakes on my car, slippery pavements and blinding storms. I dream of a cozy little parish down South where I could really "thaw" out, even if it were for just three or four weeks.

The scene changes. The pastor in that "cozy" little parish down South has just changed his cassock for the third time in one day. The thermometer on his porch registers 110 degrees in the shade. It's been that way for the last week. He thinks of his classmate up North in that little country parish on the shores of Lake Michigan. Oh brother! What he wouldn't give for a few weeks of those cool, balmy breezes coming off of Lake Michigan!

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Correspondence

Well, what are we waiting for? Why not exchange places for three weeks or a month? It will be a good vacation for both of them, a change of scenery, new faces, new duties, and it will only set them back the price of their transportation. They will probably both be glad to get back home after the end of the month. The one will get his fill of those "cool, balmy breezes" and the other will have had his chance to get "thawed" out. At the same time, they will both have remained priests every day of their vacation. There will be morning Mass, meditation, administration of the Sacraments, just as before but under different circumstances and in new surroundings. The change of scenery will benefit both of them, and the new contacts and faces will be a pleasant diversion.

Anyway, Fathers, it's a thought, isn't it? I've never seen it in print before, although I'm willing to wager that many of you have discussed the possibility. How about a little reaction on it? A criticism; a suggestion or two? The subject has only been briefly touched. There are many angles to be considered. Who will promote the idea? How will it be handled? Where will the clearing station for requests be located?

I have my reasons for wanting to keep this letter anonymous, but we could "kick" the idea around through our magazine for a couple of months. In the meantime, I'm still faced with the problem of my coming vacation. Where are you going to spend yours?

Sincerely,
R.J.B.

Michigan

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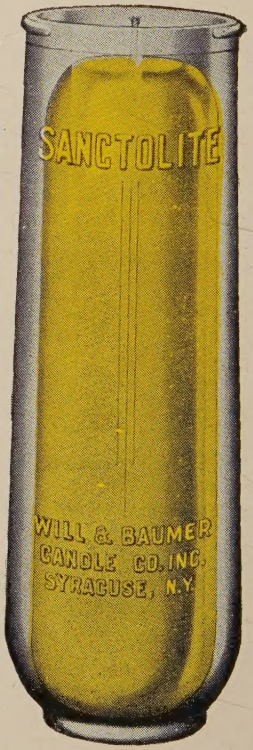

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